The LUTHERAN

STORY HOUR

Bible days live again

40, No. 20

FEBRUARY 12, 1958

CENTS

The Important Thing

A FRIEND WHO always listens to the devotions over the radio rushed out to where I was playing with her two small children. "Come in right away and listen," she called. "He's preaching about love and is it good!"

The children and I trooped in. They whispered loudly to each other and their mother picked up the boy and sat him down hard on a chair. Then she pulled the girl sternly down beside her.

"GOD IS LOVE," the Pastor was saying, "and if we are to be Christians worthy of the name we must love each other and show it in every way. Our Lord commanded us to love one another—"

The little girl was whimpering now and the mother nudged her impatiently. Then she dropped some papers on the floor the mother picked them up with an an look at the child.

When the program was over, mother could not say enough in praise the message. As she was telling me w I had missed, the little boy tried to in rupt her but she pushed him away.

THEN THE YOUNGSTER came up to and said, "I want to do what the preac said. I want to give you a hug and ki He did so and the little girl followed.

My thoughts must have been writ on my face, for the mother turned av with a blush. Later she admitted to "The children were the ones who got really important message out of that mon."

—KATHERINE BENIO

The LUTHERAN — News Magazine of the United Lutheran Church in Americ

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylv H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1958 by the United Lutheran Publication House. Printed in U.S

Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1

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WE'RE MOVING!

After March 1, 1958, the address of THE LUTHERAN and of the United Lutheran Publication House will be:

2900 Queen Lane
Philadelphia 29, Pa.

Phone: VIctor 8-6800

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THE CHURCH IN THE NEW

Reinartz asks union now

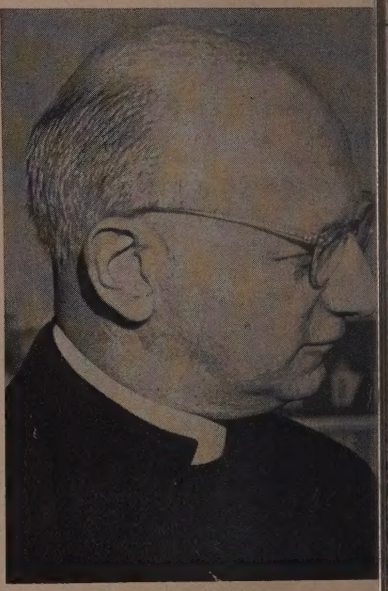
The eight Lutheran church bodies that make up the National Lutheran Council ought to abandon plans for separate mergers and "come into organic union now," Dr. F. Eppling Reinartz, NLC president, pleaded in his report at the council's 40th annual meeting this month at Atlantic City. Seven of the churches are engaged in discussions toward two mergers. The American, Evangelical, and United Evangelical churches plan to unite in 1961. The Augustana, United, American Evangelical and Suomi groups are also preparing to merge.

Calling the mergers a "two-way stretch of our loyalties," Dr. Reinartz urged a halt before they reach the "point of no return." Completion of the two mergers would make the dividing walls "more high and wide," he said, calling all-Lutheran union the answer to the "powerful and continuing hopes and longings of hosts of pastors and laymen in all of our church bodies."

Dr. Reinartz has since 1947 been secretary of the United Lutheran Church, largest of the nation's 16 Lutheran bodies. He admitted that his plea was made in "anguish of soul, but not without hope."

LWA reported over top

Commissioners to the NLC meeting heard that the Lutheran World Action appeal in 1957 reached both its regular and special goals, with receipts totaling $3,400,401. It marked the sixth consecutive year that the amount sought had been attained, said the Rev. Rollin Shaffer, promotional secretary for appeal.



PLEADS FOR UNION
Dr. F. Eppling Reinartz

United Lutheran Church contributi amounted to 103.7 per cent of its "r ular" goal, the NLC figures indicat The ULC fell slightly short of the "s cial" goal. Original asking for LV had been $3,250,000 but an additio $150,000 was later requested to prov extra funds for distribution of gove ment-surplus commodities through L theran World Relief.

All participating church bodies topp

eir "regular" goals and their combined forts put them $401 above the "special" ne. In percentages, the American Evan- lical Lutheran Church, smallest of LC members, with 113.2 per cent.

3 synods top 100 per cent

Eighteen synods reached 100 per cent better as apportionment paid to the

1957 APPORTIONMENT RECEIPTS

Synod	Amount	Per cent
New Jersey	$ 289,410.08	115.53
Central Penna.	1,193,347.93	110.94
Michigan	74,575.33	107.10
Pacific Southwest	169,060.00	106.98
Northwest	505,050.00	106.92
Iowa	128,299.76	106.34
New York and New England	730,752.00	104.28
Pittsburgh	553,158.29	103.79
West Virginia	32,820.40	103.28
Rocky Mountain	43,312.52	103.04
Kentucky-Tennessee	43,135.08	101.73
Florida	36,744.46	101.54
Maryland	332,425.54	100.77
South Carolina	167,298.00	100.50
Georgia-Alabama	47,042.20	100.32
Illinois	323,637.00	100.00
Pacific	61,196.00	100.00
North Carolina	236,981.00	100.00
Ohio	531,022.29	97.68
Indiana	135,425.00	96.22
Virginia	132,734.00	95.00
Texas-Louisiana	45,299.23	89.00
Canada	146,029.11	78.85
Nova Scotia	15,800.83	78.68
Central States	216,243.12	76.75
Wartburg	78,727.40	76.60
Penna. Ministerium	1,003,084.74	76.38
Caribbean	10,772.36	73.01
Mississippi	2,205.37	60.57
Icelandic	6,500.00	57.15
Western Canada	26,436.10	38.61
Slovak Zion	19,912.78	33.62
Children's Program	2,409.21	.....
Miscellaneous	1,198.01	.....
Total	$7,342,045.14	96.18

United Lutheran Church hit a record total of $7,342,045 during 1957, according to reports released by ULC Treasurer Edmund F. Wagner. The amount contributed represented 96.18 per cent of the year's goal.

Total funds passing through the treasurer's office for budget expenditures and other world-wide causes of the church amounted to $10,187,169. Included was $1,582,229 for Lutheran World Action and $1,262,894 for other special causes.

The achievement by the synods was one of the highest in recent ULC history. Twenty synods had paid 100 per cent or more in 1954 and 19 in 1955, when the total budget was considerably lower. Sixteen synods reached their goal in 1956. All sixteen repeated their performance last year, while the Maryland and Illinois synods joined the charmed circle.

New Jersey was at the top, paying 115.53 per cent of its apportioned amount. The New Jersey Synod had been seventh in 1955 and second in 1956. It displaced Michigan as the leader.

Among those below the 100 per cent mark, the Canada, Nova Scotia and Icelandic synods showed impressive gains.

Missions, stewardship get aid

Receipts from ULC synods were sufficient to provide $104,281 in "Part II" of the 1957 budget, to be allocated to meet special pressing needs. By action of the 1954 ULC convention, 60 per cent of this amount ($62,568) was to go to the Board of American Missions for its program. To parcel out the remaining $41,712 Dr. Franklin Clark Fry, ULC president, named an Allocation Commission of 21 synodical stewardship secretaries and 14 Executive Board members.

Confronting this group at its Jan. 29 meeting were requests for $212,348 from

boards and agencies of the church. From the funds available, the commission decided to grant $16,761 to the ULC Stewardship Department to help finance the 1958 program; $11,134 to the Board of Publication to cut down the deficit incurred in publication of THE LUTHERAN; $8,083 to the Luther League of America; and $5,692 to the ULC Executive Board.

Addition is dedicated

Now fully occupied, the 37th Street addition to New York's Lutheran Church House was dedicated on Jan. 30. Taking part were Dr. Fry, who delivered the sermon; Dr. Reinartz, who was liturgist; and Dr. Wagner, who read the lessons. Members of the Executive Board, which was in session at the time, attended.

A plaque was unveiled in honor of Dr. Henry Beisler, former treasurer of the ULC, who had provided funds for the construction and furnishing of the chapel in the original Church House. Dr. Beisler had asked that the gift be kept anonymous while he was serving as an officer of the church.

Arrival of the offices of the Board of Higher Education from Washington completed the roster of occupants of the new quarters in early February. Other offices had moved from the Midston House, at 38th and Madison. With completion of the new headquarters building of the Board of Publication in Philadelphia later this spring, all ULC boards and auxiliaries will for the first time since 1918 be concentrated in New York and Philadelphia.

Home mission gains seen

Increased opportunities for home mission advance in 1958 lent an air of optimism to the Board of American Missions' meeting at Atlantic City early this month. Dr. Donald L. Houser, new executive secretary of the board, reported that 116 pastors are currently engaged in developing new groups to the point where they can be organized as congregations. He predicted that about 85 congregations would come into being during 1958 as the result of their work.

Major concern continued to center around the plight of some city churches. Population shifts and changing neighborhoods have created major problems in most of the larger cities, board members were told.

To provide additional help for congregations in difficult urban situations, the board set up a new Department of the Urban Church, with the Rev. Carroll Charles as director. The department will operate under the Division of Survey and Research, headed by Dr. Karl Henry. One of its first major jobs will be to conduct a two-week school for urban pastors, scheduled to be held in late May on the Mt. Airy Seminary campus.

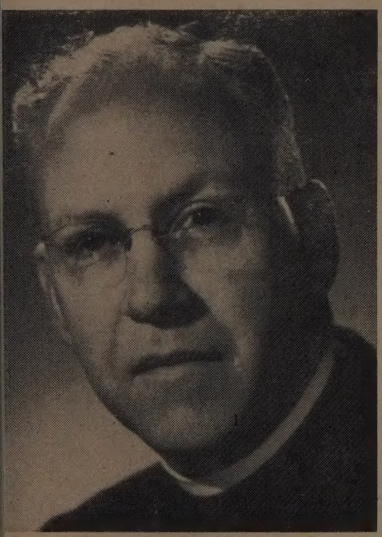
Episcopalians eye New York

New York's huge metropolitan population provides the "most strategic missionary area facing the church," Episcopal Bishop Horace W. B. Donegan told a laymen's meeting.

Citing a recent study by the National Council of Churches, the bishop pointed out that four million people in New York City have no church affiliation and "know nothing of the Lord of life." The study had indicated that 34 per cent of New York's population is Roman Catholic, 22 per cent Jewish, and 10 per cent Protestant. The remaining 34 per cent claim no religious affiliation at all.

More than one million people will be housed in community projects in the near future, Bishop Donegan reported. He said these projects "desperately need churches, rectories, parish houses" in

ir neighborhoods and warned that the
ırch must act promptly to provide
m.



OHIO SYNOD LEADER
The Rev. Herbert W. Veler

io Synod elects Veler

Ohio Synod's annual convention
ned early this year. To permit dele-
es to choose a successor to the late
Fred C. Wiegman, synod president
o was killed in an auto crash last De-
ıber, the synod met at First Church,
nsfield, on Jan. 27. Further sessions
take place at Wittenberg College on
regular date in mid-May.

The Mansfield meeting quickly accom-
hed its purpose. Delegates chose as
sident the Rev. Herbert W. Veler, pas-
of St. John's Church, Zanesville. Pas-
Veler, as vice president of the synod's
cutive board, had been acting as in-
m president. The 51-year-old clergy-
ı had previously served congregations
Mansfield, Lorain and Stony Ridge,
o (*see page 35*).

Brazil, U.S. seen mission fields

"A tremendous religious vacuum" exists in Brazil, a theological professor told the World Presbyterian Alliance meeting at Pocono Manor, Pa., last month.

Roman Catholicism "never really took possession of the Brazilian subcontinent," Dr. M. Richard Shaull of Brazil's Presbyterian Seminary declared. With laymen taking the lead, Protestant churches are "growing very rapidly," he said, and the land provides "one of the great frontiers of the Protestant movement."

At nearby Buck Hill Falls the Board of Missions of the Methodist Church was at the same time hearing that the United States has become a "crucial mission field." Dr. W. Vernon Middleton, the board's general secretary, urged Methodists to act quickly to provide churches for new communities "springing up overnight in our urban areas."

If the church is left out of the new communities, the "spiritual development of uprooted people" who settle there will be retarded, the Methodist official warned. Cities and other areas without adequate Protestant church representation have become "centers of corruption," he said, where "non-Christian ideas can find a fertile field." Despite the interest in religion, many Americans are "hazy and confused" in their religious concepts and the nation is "impoverished" in spiritual values, Dr. Middleton asserted.

Overseas work hampered

Political upheavals and nationalistic restrictions have caused new difficulties for foreign mission work, the Methodist meeting was told by Dr. Eugene L. Smith, world missions' secretary.

An increase of "organized opposition" to Christian missions was noted in many countries, he said. "Virulent national-

ism" in lands that have recently gained independence has hurt the work of the church and changed the role of the missionary from leader to follower, he declared.

Indian church told to stand alone

Christian churches in India are not poor relations that need support from rich ones, Bishop David Chellappa of Madras told the synod of the Church of South India. The CSI was formed in 1947 through merger of Anglican, Methodist, Presbyterian, Congregational and Reformed groups.

"Excessive dependence on overseas support" threatens the church, the bishop said. While some aid is still needed, India's "alarming dependence for pastoral and educational work" of churches of other lands "should cause us all sleepless nights," Bishop Chellappa continued. Some of the programs sustained by European and American funds are "not indispensable to the Christian enterprise," he added.

Voluntary service and increased lay activity were seen by the speaker as requirements for strengthening the church. Both Hinduism and Islam depend on such service, he pointed out.

Auto firm asks clergy's advice

With contract negotiations coming up this year, American auto manufacturers faced a knockdown battle with Walter Reuther's United Auto Workers union. At its recent convention, the UAW had announced as its aim shorter hours, higher pay, and a profit-sharing arrangement.

American Motors, one of the smaller auto makers (Nash, Hudson, Rambler), last month began preparations for the labor-management talks in an unprecedented way. It invited ten clergymen —Protestant, Roman Catholic and Jewish—to Detroit to advise management on the "ethical aspects" of the upcoming collective bargaining talks.

To avoid propaganda, names of the clerical consultants were kept secret. Dr. Edward L. Cushman, American Motors vice president and a member of the NCC's Church and Economic Life department, originated the idea.

Dictator's downfall hailed

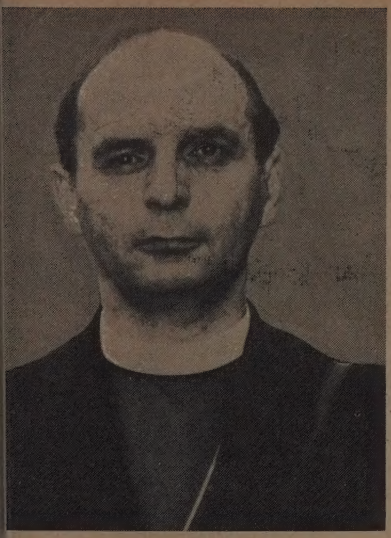
Exile of Venezuela's dictator Marcos Perez Jiminez drew cheers from the Buenos Aires Roman Catholic daily *El Pueblo*. The paper rejoiced that "a horrible nightmare has ended. A giant with feet of clay has fallen." It praised Archbishop Rafael Arias Blanco of Caracas for the stand he had taken against the Jiminez government and for his defense of workers "enslaved" by a privileged group in the oil-rich land.

The paper's statement was taken to reflect the attitude of Roman Catholics within Venezuela. Five priests had been jailed after the abortive New Year's Day revolt against the dictator, but they were later released after the archbishop's intervention. Roman Catholic leaders have taken the lead in pressing for restoration of civil freedoms in the South American land.

Bishop denounces apartheid

South African segregation (apartheid) is "becoming increasingly abhorrent to me," Anglican Bishop Joost de Blank of Capetown declared in *Good Hope*, official organ of his archdiocese. The land's racial separation policy reflects "white domination and European privilege. It is inhuman and un-Christian," the bishop continued.

Dr. de Blank's article was his first full-scale attack on apartheid since he can



ASSAILS SEGREGATION
Dr. Joost de Blank

Capetown last year. Formerly head a London diocese, he was chosen for South African post last May as successor to the late Bishop Geoffrey Hare ayton. Several other Anglican leaders ve been outspoken opponents of the uth African policy, notably the Rev. evor Huddleston, the Rev. Michael ott and Bishop Richard Ambrose eves of Johannesburg.

Particular target of Dr. de Blank's ust was the Group Areas Act, which ovides for segregation of South Africa's ious racial groups into separate living nes. Because of this, many people are ied "basic human rights and privies," he said.

ormation centers popular

Success of Roman Catholic informan centers in major cities had aroused interest of other religious groups. st fall a $1.5 million center was opened Boston. In Washington, Jesuit priests reported an average of 50 persons daily coming into the downtown center to ask questions; are a majority non-Catholics.

"Most people are sincerely seeking information about some point of Catholic doctrine or practice which has puzzled or disturbed them," according to the Rev. James Kerins of the Washington center. Questions most frequently asked concerned Roman Catholic attitudes toward birth control, worship of the Virgin Mary, infallibility of the Pope, and censorship.

New York's Board of Rabbis last month decided to open an information center on Judaism, similar to the Roman Catholic offices. "It will offer aid to all men and women who seek the facts concerning the teachings of Judaism on the issues of our complex age, or who need guidance in meeting their personal problems by the light of the Jewish tradition," said Rabbi Harold H. Gordon, executive vice president of the board.

Prayer days turned down

There might be more holidays than working days pretty soon, a subcommittee of the House Judiciary Committee observed this month. Rep. E. L. Forrester of Georgia urged rejection of proposals to set an "interfaith day" in September and to proclaim Memorial Day as a "nationwide day of prayer for peace."

The committee also tabled resolutions which would have established a "day of prayer for the men and women in white" —doctors and nurses—and such other observances as Friendship Day, Dedication Day, Senior Citizens Day, Bill of Rights Day, and others.

Congressmen weren't all discouraged. Rep. Victor Anfuso of New York introduced a bill to make Columbus Day a national legal holiday as a "day of worship" to remind Americans of the "great faith of Columbus."

WASHINGTON

By ROBERT VAN DEUSEN

ANKARA CONFERENCE

THE FUTURE of the Baghdad Pact was on John Foster Dulles' mind as he flew to Ankara, Turkey, to attend the annual conference of the five member-nations. He was there as an observer, since the U.S. has never become a full member of the anti-Communist alliance which it had fathered in the Middle East. American representatives had attended the meetings, and sat in on the economic, military, and anti-subversive committees.

The U.S. had refrained from full membership in order to maintain more flexible relations with Arab nations outside the Pact, and in the hope of persuading more of them to join. This hope, however, had not been fulfilled. Egypt and Syria had complained bitterly about the divisive influence of the Pact among the Arab nations. And even the nations friendly to the west—Lebanon, Jordan, Saudi Arabia—held off from joining.

THE NATIONS in the Pact (Turkey, Iran, Iraq, Pakistan, Great Britain) were disappointed at the U.S. decision not to become a full member. They knew that they could count on American military and economic help. But since the four Asiatic nations were already labeled pro-western by reason of belonging to the Pact, they felt that they should have the full backing of the U.S. in their alliance.

The solidarity of the Pact had been shaken by British support of the Israeli invasion of Egypt. Ever since then, Britain's stock has been low in the Middl East. As the Ankara Conference ap proached, pressure was brought by th nations in the Pact, including Britain, fo the U.S. to throw the full weight of i prestige behind the alliance by joining i

Alternatives

CRITICS OF THE Dulles' foreign polic maintain that Arab nationalism will neve permit wider Arab participation in th Baghdad Pact. They insist that the U. faces two alternatives: 1) give the Pa all-out support by becoming a full mem ber, thus consolidating present gains, 2) drop the Pact entirely in favor of som broader arrangement to combat Com munist influence in the Middle East.

Dulles will probably hold out for third alternative: Continue the prese U.S. relation to the Baghdad allianc but shift the emphasis from military a to economic aid. An increase in the ec nomic aspects of the Pact would pop larize it among the Arab nations, an offset the Soviet economic offensive.

AS THE conference opened, Sovi propaganda aimed at a sensitive spo Arab religious feelings. Russia warn Middle Eastern countries that the U was planning to set up missile bases wit in their boundaries, and that this wou be a threat to their existence, and to th religious shrines. Although Arabs a well aware of Soviet atheism, this appe to the emotions increased anti-Americ feeling among the people.

The explosion of a bomb near t American Embassy on the day of Dull arrival underscored the tension that l beneath the surface in the Middle Ea Whether Dulles succeeds in holding t alliance together and strengthening t position of its member nations in t Middle East will provide a measure his statesmanship.

Lutheran Church on Broadway

Millions throng New York's famous street, but it's difficult to hold together a congregation in this high-speed interracial neighborhood

By LUCILLE E. HEIN

"LET'S STOP announcing the doom of e downtown big-city church," the lively ung man said in his vibrant voice. "here's nothing to cry about. Members the congregation move away, but ousands take their place. Let's concen- te on the future .... not mourn the st."

Pastor John G. Gensel, at the Church the Advent in Manhattan, is working th his church council and congregation build a new kind of church to serve new community.

ADVENT WAS BUILT when Broadway id Ninety-third street was a fashionable ighborhood. The imposing church uilding is a product of this background -glorious stained-glass windows, elabo- te Gothic-style chancel with carved ptistry and pulpit and altar, a basement or that provides space for many activi- s.

But neighborhoods change quickly. ld residents move to the suburbs. Large partments are divided into small units. ew people move in. A different neigh- rhood emerges. "And believe me, it's n exciting neighborhood," Pastor Gensel id.

"A downtown church in an apartment section has more unchurched people nearby than any suburb or town. It's the greatest prospective mission field. Just think . . . if all the unchurched people in two blocks came to Advent on a Sunday, we'd have to hold four services!"

Advent's neighborhood is mixed—Protestant, Roman Catholic, Jewish, including many who are associated with no church. Negro, Puerto Rican, West Indian, Latin-American, Spanish, Oriental, European, old American—but all Americans now.

Among the eleven new members welcomed on a recent Sunday were two from the Virgin Islands, one from Puerto Rico, one of German background, one of Indian blood, and two Jews. Five welcomed on a previous Sunday were all born in central Europe. And the group before that included four Negroes.

"ABOUT 60 per cent of the neighborhood is Puerto Rican," Pastor Gensel estimates. "They are approximately 35 per cent Roman Catholic, 15 per cent Protestant, and 50 per cent wtih no church affiliation. It is in this last group that our mission opportunity lies."

Pastor Gensel speaks Spanish. This has been an advantage as a means of identifying himself with the community. "Until now, all our services have been in English, but we may have to use some Spanish as a bridge. The Puerto Ricans know English, but they want to pray in Spanish. However I feel language can be a detriment to integration as well as a bridge to understanding. Language is sometimes an excuse for segregation."

Advent's communing membership is about 170. Many others use the church facilities and attend services. Parts of the neighborhood are being razed in a big clearance program, and 4,000 new families will move into apartments soon to be built.

"The composition of the neighborhood will change again with this housing project, and this means the churches will have to change again. The downtown church has to be flexible to exist and to serve."

PASTOR GENSEL is of Puerto Rican background. He was born on the island, came to the mainland as a child, was educated in Pennsylvania, worked in Washington, served in the navy, was ordained, served a parish in Mansfield, Ohio.

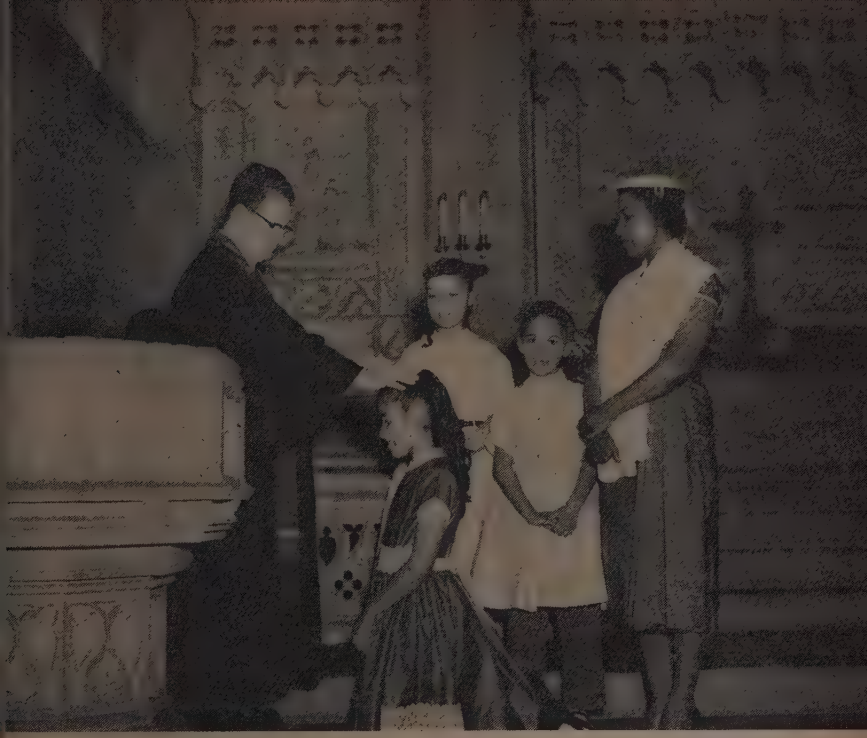
"Mission work is my forte," Pastor Gensel admitted. "In the early 1950's, the National Lutheran Council was setting up church facilities in temporary communities. One of their fields was near an atomic energy plant in southern Ohio, where 25,000 workers and their families overtaxed all facilities. Thousands lived in trailers. In 1954 we set up our Lutheran trailer chapel there—my first real experience in working with a population on the move" (*see* THE LUTHERAN, *Jan. 26, 1955. "A Church Came to Pike County"*).

DURING HIS SERVICE at the trailer city, Pastor Gensel considered his future. Work in Puerto Rico attracted him. S did the thought of New York City, wher his background would be valuable i working among the Puerto Ricans.

Since 1920 Puerto Ricans have bee coming to the mainland in growing num bers because of the serious over-popula tion on the island and the chronic unem ployment. About half a million Puert Ricans now live on the U.S. mainland and approximately 80 per cent of thes live in greater New York. Many ar out of contact with any church.

The ULC Board of American Mission is alert to the possibilities for church ex pansion in downtown areas. The board

PASTOR AT WORK. On Pike County, Ohio assignment, there was digging to do, and Pastor Gensel (*lower right*) ministered by grabbing a shovel and pitching in



BAPTISM in elaborately decorated Church of the Advent on Upper Broadway

d the church council of Advent had scussed ways in which Advent could rve its neighborhood. They knew their ans could never be realized by depend- g completely on the existing congrega- on. Some members still lived in the eighborhood. Others, even though mov- g to New Jersey and Long Island, still ept their membership in Advent.

This core congregation would not let dvent die. They were ready to listen o any proposals for changing the church o serve the needs of the community.

Dr. R. H. Gerberding, who was then xecutive secretary of the Board of merican Missions, said, "Here was this ne building in a busy section of Man- attan . . . with its few faithful members. nd here was a vast population, includ- ing many people with no church affiliation. Many of them lonely, depressed, disturbed. How could we bring the church and the neighborhood together?

"We knew we'd have to do it as a mission project . . . the church and board working together for a few years," Dr. Gerberding continued. "The board had already sent Pastor Gensel to Puerto Rico for a year's refresher there, because we knew he could be valuable in working with the Spanish-Americans in the United States. We hated to interrupt his year, but he seemed a logical person to call to Advent, and the council agreed."

"I'd only been in Puerto Rico five months," Pastor Gensel said, "when Advent called me. I worked with such a wonderful group of pastors and lay folks

in the Caribbean Synod that it was hard to make the decision. I came to Advent in February, 1956. Now I can't decide which is more inspiration . . . working in Puerto Rico or on Upper Broadway!

"I love the people here at Advent. They're open-minded. They take it for granted that anyone can become a member . . . that anyone is welcome at our social events and classes. An area like this is almost virgin territory for any church or faith. It's the real mission field of today. The mixture of peoples, ideas, cultures, customs is invigorating."

Coffee hour after church helps folk find friends in a fast-changing comm

WHAT ARE Pastor Gensel's feelings about the downtown church? Can it continue to exist? "The people moving into such a neighborhood often cannot support a church," he says. "But they want a church. It is their firm, familiar anchor in the midst of their new, unfamiliar, and sometimes disturbing experiences.

"These downtown churches will have to be mission churches for many years, until their new congregations are on their feet. The inner-city church is the heartbeat of the church. We need to reorient our downtown churches to serve those who live in the neighborhood now . . . not those who used to live there."

Why are so many downtown, big-city churches dying?

"For two reasons," Pastor Gensel says. "One—because we have not identified ourselves with the community. Two—because we are not communicating with the community. Our Lord identified himself with the people and communicated with them. If we follow his example, our churches will be filled.

"Perhaps a third reason why downtown churches are weak is the problem of staff. Even if a congregation gives generously, and my congregation does, it cannot support the staff that is needed to do a real job in a city church. T must be support from the total churc

"The important thing that we are ing at Advent is helping people fi church home." Residents in the Br way and Ninety-third street area are ing Advent's idea of a church home ers many aspects. Last Christmas Gensels had dinner at the church had as their guests almost fifty pe who would otherwise have eaten alon

The day we talked in the "fire room" at Advent, a woman came to the typewriter. She had been ill, had worked for a while, and wanted to p tice to improve her speed. "No, she's a church member," Pastor Gensel "But isn't it wonderful that she feels can come to Advent and practice on typewriter!"

People come to Advent for many k of help. In changing neighborhoods as this people are often in desperate r Sometimes it is money, sometimes counsel. "We have a small revol fund to help people who find thems in temporary financial difficulty. I liver food, pay rent, gather used clot to outfit a youngster, provide transp tion money for an emergency trip. revolving fund revolves fast.

'And then there are the others in des-ate need. The people who need you a sounding board and adviser for their ubles. You stay with them . . . talk h them . . . wonder if you are helping. e frequently sat all night with people t because they feel I am helping."

He grinned and said, "My wife en-es my absences. Our children, Carol l John and James, are used to my odd rs. But one night at dinner, after I'd n out all night for several nights, one the youngsters asked, 'Daddy, are you ng to sleep with us tonight?' "

One example will show what Advent ans by service. The office of labor for erto Ricans in New York City offers a ining program in state housing and or regulations. The church sent the tor and several members to this train-course. "After we have all the infor-tion, we'll flood this area with flyers Spanish and English, inviting people come to the church on certain eve-gs, when an attorney and others who ve taken this training program will r problems and advise people. A few dlords take advantage of ignorance of gulations and so do some employers."

Advent is a center for both church and mmunity activities. There is a religious instruction class, Girl Scout troop, a growing Sunday school group, confirmation class. There is a Sunday evening Bible class. "One of the members was mugged in the elevator of his apartment house on returning from class one night, so now I take him home each Sunday. This is supposed to be a tough neighborhood."

There is a young adult group, a vacation school for the children of the neighborhood, and Sunday social activities for young people. The Lutheran alumni group of Columbia University meets at Advent, not far from the campus.

Pastor Gensel serves on the board of directors of the Uptown YMCA. He is on the "Committee on Gangs" at Columbia, which studies the composition of gangs and how to work with them.

John Gensel's interests are not all related to his church. He is a jazz enthusiast, and one can imagine his appeal to younger people in the neighborhood. "I like to visit the jazz spots and hear the really good bands. I'm a chess player, too, and by some chance I came into possession of Dizzy Gillespie's chess set. One night I went to Basin Street, where he was appearing, to return the set. When Dizzy heard I played chess, he came back

YOUTH GROUPS gather at Advent for great variety of activities

to my table between each appearance on the stand, and we played till 4 A.M.

"I OFTEN wish the church—the total church, I mean—could afford to employ missionaries in very special fields. For example, one who knew music and could talk the language of the jazz world. Such a missionary could hit the night beat, making the acquaintance of some of the fine actors and musicians who never reach the top. Many of them never reach a church either, and the church seldom reaches them. This roving missionary might reach some of them. Broadway would be his parish."

The career of a mission pastor in a city church is not easy, but Pastor Gensel can make jokes of some of his problems. "Sometimes I'm ready to quit after I drive around a block sixteen times and find no parking space." Or, "Advent has no problems that $50,000 couldn't solve. That's what we need for repairs. I winter the sexton and I spent a Satur on the roof, shoveling off tons of sn and siphoning off the water in the g ters, so the Sunday worshipers would notice the leaks in the ceiling.

"BUT IT'S all worth while. I think Advent has a stake in the future. Our r members are joining the old ones in t ing part in church work and responsib ties. Two of our young men are study at Mt. Airy Seminary. One of our g was selected 'Miss United States' fr twenty-one finalists in New York and w sent on a Caribbean good will tour (THE LUTHERAN, *July 18, 1956*).

"We're making a mark in the co munity and the world. I tell myself t every day: Advent is the only Luther church on Broadway. We have a re mission and we must be a real witne to our faith."

A LESSON IN LOVE

In any neighborhood a person can find ways of responding to human nee

By MABEL R. BRIDGES

LILTING phrases came dancing through my mind to form a poem. I dashed to my typewriter, wrote one word, then sat helpless. Those children again! Who could write with all that screaming in the yard?

This wasn't the first time. Indignant, I rushed to the door. "You boys!" I stormed. "What are you doing in my garden?"

"Just playing!" The group turned surprised faces to me. "Cowboys and Indians! Zing!" An imaginary arrow flew right into the heart of a curlyhead. H fell. "They got me!" he groaned, the jumped up quickly, grinning.

I replied coldly. "Play in your ow yard," I said. "Your mothers shoul keep you at home."

"Our yard ain't big enough."

"My mother works."

"So does mine."

"WELL, who feeds you?"

"Oh, we eat at school!"

"Well." I said firmly, "I have to hav

et. So go and play somewhere else!"
They looked at me, shrugged, and
ked off slowly. I heard them mur-
ring: "And they say she is kind-
rted—huh!"
"Aw, all grown-ups are like that—
y hate kids!"
"Let's throw rocks at her windows—"
"The little brats!" I said to my type-
iter. "That redhead is a born gang-
r! . . . Let's see, now—" I stared at
word I had written—"LOVE—"

THE WORD disturbed me as thoughts
ne tumbling. Juvenile delinquents?
. They were children, born to play! I
s the delinquent!
"My mother works—" Redhead's
rds echoed.
Wouldn't it have been better if Mother
d stayed home? What price poverty?
es the schoolchild who is well-dressed
ffer less when there is no mother at
me to greet him after school?
Some mothers have to work; father
capacitated perhaps. But is the work-
g mother *alone* in being negligent? I
call one day, as I started to the store,
y neighbor's little boy came running.
"May I walk with you?" he asked
yly.
"Certainly, Billy," I replied. "Where
e you going?"
"To the show."
"Billy!" I exclaimed. "Does your
other know it is a horror picture?"
Billy nodded. "I don't much want to
e it," he admitted, "but Mom's mission-
y circle meets today. She doesn't want
e on the street. She's afraid I'll get run
ver. So she gave me a quarter to go to
e show."
As the little fellow disappeared into
e cheap theater, I pondered. My attrac-
ve neighbor was considered a devoted
ife, mother, and church worker. But
did she know how youngsters—and older people too—need love?

I REMEMBER one day at the railroad station I was watching soldiers getting aboard the train. One young fellow said to me: "Lady, will you shake hands with me? I have no one to see me off, like the other guys!" Love flooded my heart. "Goodby, son," I said, clasping his hand warmly. "May God bring you safely through." It helped me, too, to see his face brighten.

We all need love, but children can't live without it.

I thought of my own childhood. We were sure to find our mother at home when we ran in from school. We recounted the happenings of the day while mother listened and fed us cinnamon toast and milk.

"My mother has to work—" Redhead's words still echoed, as these memories flashed in my mind.

The word on the paper in my typewriter suddenly stabbed—"LOVE."

What was I doing, writing about love, and not showing it. I had run my neighbor's little children off!

I HURRIED to the door. Yes, they were on the porch next door, Redhead was fighting Curly for possession of a baseball bat.

I called. They looked up, then came slowly as I beckoned.

"Look," I said, "I am used to eating at this time of day. I have sandwiches and a big cake. Won't you come in and share with me?"

An hour later—an hour filled with laughter and satisfaction, little Redhead whispered: "I—like you. I even l-love you."

"And I—l-love you," I said. And suddenly, I did!

Lutherans at 60 Below

By ANNE JORDHEIM

Beyond the Arctic Circle young Laplanders in their brigl dress go to a school which Lutherans of America helped bui

AT A RECENT FILM FESTIVAL in France even the most beautiful film stars were ignored in favor of a Lapp father and his two fine sons. In their native costumes, they had pitched their tent near a famous hotel in Cannes. These three Laplanders had played in a Norwegian film which was shown at this festival. The attention of the press—and the world—was directed toward a group of industrious and picturesque Norwegian citizens of Lapp origin and of the Lutheran faith who live far north, way above the Arctic Circle.

NO ONE ACTUALLY KNOWS when the Lapps came to northern Scandinavia and a part of northern Russia. They belong to a Mongolian race and speak the Finno-Urgic language which is related to Hungarian. There are 20,000 such Lapps or Laplanders in northern Norway. They have the same rights and responsibilities as any other citizens of the country.

Although they seldom intermarry, they somehow seem to be losing their racial characteristics. A foreigner, walking through the streets of Oslo, could not detect a Laplander in the crowds unless he wore his native costume.

The Lapps are not all nomads. Many are farmers or fishermen, often using very modern equipment. Most Lap suffered greatly during the German o cupation in North Norway. Mostly th farms were burned, their herds of rei deer destroyed, and they had to se refuge in the mountains or in near- Sweden. Now their farms are rebui herds and fishing equipment restored.

Lapp children must learn two la guages, Laplandish and Norwegian. Th must be able to keep up with the Norw gian children of their own age, yet at t same time treasure their own cultur background. Due to the immense d tances and the almost impossible weath conditions in winter, it is not easy f all Lapp children to go to school re ularly.

Although the Laplanders are the on racial minority in Norway, no attem has ever been made to assimilate ther However much has been done to give t Lapps all the benefits of a modern, pr gressive, and health-conscious countr as far as this is possible with the trav difficulties of the Far North.

PROMINENT CHRISTIAN leaders, inte ested in the welfare of the Lapps, ha tried to establish a school for you Lapps where they could obtain—beyon

YOUNG LAPP GIRL WITH PET
It's a reindeer

grammar school—additional knowl-
e and a preparation for some profes-
n. The school was built in 1949. A
ionwide campaign raised the necessary
ney, and generous friends from the
S.A. sent contributions.

The *Finnemission Society*, a Lutheran
anization within the state church of
rway, stands behind this undertaking.
s organization finances this school in
lition to state support. There is no tui-
n fee for the 30 to 40 students who
enroll there at a time. Even scholar-
ps for room and board are available.
e average age of the students is 18-19
rs. Norwegian is the main language
d, some Laplandish is also used on
asion.

Courses are taught all year round, ex-
t in summer when the school is used
summer hotel and as a meeting place
for conventions. A great variety of subjects is taught to both girls and boys, including Norwegian, mathematics, history, health education, Bible study, sociology, biology, chemistry, English, psychology, music, gymnastics. The boys are also taught carpentry, and the girls learn how to sew and keep house.

CONSIDERING the geographical position of this school—as far north as Labrador—the extracurricular activities are most astonishing and show that the teaching staff is far-sighted and up-to-date. This school is truly the world's northernmost cultural center!

The teachers counsel their students on how to continue their studies or find suitable work. At intervals advanced courses

THESE ARE LAPP STUDENTS
Costumes vary in various parts of country

THIS IS THE SCHOOL WHICH CHURCH PEOPLE BUILT IN 1949
Farthest north of any Lutheran center in the world

for teachers are taught. Courses in fine Norwegian embroidery have been popular. The women of the town attend such classes in the evenings.

International brotherhood is stressed by giving scholarships to foreign students. Guests from abroad have been welcome. They are often invited to speak at the weekly students' meetings.

Since most Laplanders are very skilful with their hands, many useful and beautiful homecraft items are exhibited at the school. They are a good tourist attraction.

Thanks to the many gifts received by the school, it has a fine library and modern film equipment. Audio-visual aids are much used for teaching. The U.S. Information Office in Oslo often lends good films to this school as is done to anyone in Norway who requests films.

Great emphasis is put on the Christian basis on which the school and the teaching staff stand firmly. Bible classes, church services, study groups are important and valuable as part of the students' educational program.

I HAVE CORRESPONDED with the superintendent, Pastor Tor With. I asked him to send me some stories. A good many came, handwritten, all showing the spi of sacrifice of the Lapp people. Once t school was established, they made a gre effort to get more education, especia those who had had no schooling duri the war. Distances had to be overcor by dog-sledges, by boat, by ski, or foot. A Lapp girl, only 18 years of ag had come many miles by dog-sledge alone over the wide open spaces whe she was caught in a snowstorm. S buried herself in the snow to keep fro freezing and survived.

THROUGH the school many Lapps ha come in close contact with Christiani One young Laplander, when asked w he entered the school, replied that wanted to become a Christian.

The auditorium of the school has be decorated beautifully through gifts fro America. There is a large picture sho ing some Lapps praying and the lig from heaven shining upon them. Past With tells about an old Lapp who gave speech of thanks at the first graduati exercises. He felt keenly the brotherho of all men within the Christian faith, a with simple but touching words sent gratitude to his Lutheran brethren America.

omebody Wants Your Clothes

member this story the next time ur church is collecting clothes

EMMA J. BAREISS

"EVERY YEAR it's the same," Mrs. chter, a widowed friend of mine, hed, as I called on her one early spring rning.

"Whenever I clean out my closet, I me across my husband's old blue suit. is five years today that he passed away. is suit was the one he always wore to urch. As you see, he took very good e of it. I am afraid the moths will get o it," she added, giving it a tender pat. ve been keeping it for sentimental sons."

A long pause followed as both of us ked at the old blue suit.

"I KNOW of someone across the Atlan- who would be mighty grateful for that t," I remarked rather casually. "It's ange, but only this morning I received etter from a relative of mine in North rmany, telling about her grandson, aus Hinrich, who is in need of a suit. is 19-year-old lad works on his fath- s farm. Gets up at four in the morning milk the cows. Then he collects the lk cans from other farmers in the ghborhood. With his team of horses drives the milk to the dairy.

'He loves farm work and never com- ins. He was confirmed at the Lutheran urch in Süderhastedt. His younger sis- is attending confirmation class now. en not busy planting rye, oats, tur- s and potatoes, he chops wood or cuts t from the bogs."

'But it is an old suit," Mrs. Richter d slowly, as she took it out of the closet again. "Would a young lad like Klaus really like it? It might not be the right size for him."

"His mother knows how to sew," I said. "And if I remember correctly your husband was a tall man just like Klaus."

"I want Klaus to have the suit," she decided suddenly, hugging it tenderly. "I am sure Paul would want me to make someone happy with it. Before I forget, please take this white shirt and a neck- tie, too, and let me know," she added, trying hard to fight back her tears.

THE FOLLOWING DAY I mailed a gift box to Klaus Hinrich's grandmother in Holstein, North Germany. I also sent a letter explaining the contents of the box, and the gracious giver.

About five weeks later I received an airmail letter from her. I went over to

Mrs. Richter at once and began to translate it for her as follows:

. . . Your wonderful gift box arrived yesterday afternoon in good condition. I do not know how to thank you and the kind lady, who gave the blue suit. That same evening, after work, I sent word for Klaus Hinrich to come over.

"Oh, I know your thorn hedge needs trimming, Grandma," he said as he entered. "And you are expecting the two laying hens and more peat for the stove. I'll attend to those things tomorrow morning after I get back from the dairy."

"Sit down, Klaus," I said. "I have a big surprise for you! Close your eyes!" Then I hung the suit, the shirt, and necktie over a chair, and asked him to open his eyes!

"What, a suit and shirt for me?" he cried, blinking his eyes in disbelief. "I need one very badly. Dad cannot give me much money for my farm work, you know. May I try the suit and shirt on?"

"These things are for you from a Christian lady in America," I said. "While you change your clothes I'll make us some American coffee."

"Grandma, look! It fits, except the waistline is a bit too big, but Mom c fix that easily!" he shrieked with joy a for the first time in his life he gave m little kiss on my wrinkled cheek. I cri

"I must show the suit to my Mothe Klaus went on. Shortly before leav with the wonder box, he took my ha and said sort of bashfully, "Grandm why does a stranger in America give such a wonderful present?"

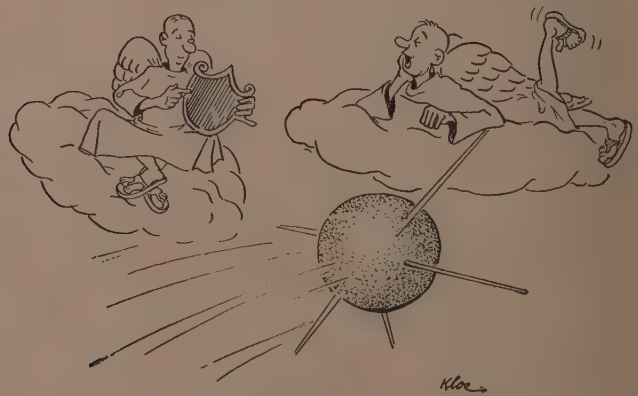
Looking into his bright eyes I sa "Klaus, it is because the giver loves Je Christ and believes in sharing."

Then I bid him good-night a watched him hurry away on the dirt ro on his old bicycle.

I stopped reading. There was a lo pause. Mrs. Richter sobbed.

"I—I have never heard of anyone ing so grateful for an old blue suit, e if it belonged to my dear husband," said finally.

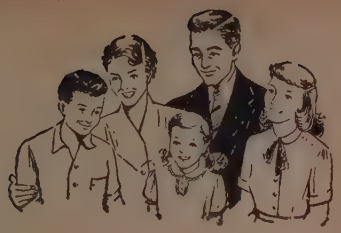
"Ever since I gave the suit away have been thinking of my favorite Bi verse, 'But lay up for yourselves tre ures in heaven, where neither moth rust doth corrupt, and where thieves not break nor steal; For where your tre ure is, there will your heart be also.' "



"But it never will replace wings"

FIVE MAKE A FAMILY:

PRIVACY?



KAREN CAME IN, rosy cheeked and athless from battling the wind, just as as cutting the cooled angel food from pan.

"Yummy! That looks good enough to right now!"

"Not on your life. I spent too long ting those eggs with the rotary beater have it gobbled up like bread. There's wberry jam for a sandwich, if you 't wait till supper. But first I wish 'd take a piece over to the Mawsons."

She made a face but buttoned her coat in. "Turned out in the storm by my n mother. Well, that's life."

I HALF EXPECTED she would stay and to Claire a little while. That was reason for sending her, rather than ng myself. I want Claire to know I'm ilable, but I don't want to hover over . It's possible to feel smothered, even one's best friends—especially by one's t friends, perhaps. And Claire and ren have a lot in common since ren's visit in their family this summer. y other mother," is her name for ire and she loves to talk to Claire, just Marilyn has often spent time talking h me about things an outsider can unstand better than a parent can.

However, I guessed wrong. Karen was k in what seemed like seconds, her ression worried. "Mother Mawson s crying. I didn't know what to say. u'd better go over."

I thought for a moment, then shook head. "Crying by herself now and n is a woman's privilege. If I go over she'll try to stop and be polite. A good cry is a good thing—if she doesn't overdo it. And I'm sure she won't."

"But why? What on earth does she have to cry about?"

"Plenty of things. Life for grown-ups isn't always as easy as it looks to younger people."

"But such as?"

"I'm afraid I couldn't tell you, even if I were sure myself. Sometimes life just gets very complicated."

"NOT CHUCK? He isn't in any trouble? He didn't flunk his exams?"

"Nothing like that."

"But it is Chuck?" She recovered from her "crush" but he's still an extra special person.

"Not entirely." I decided there was no harm in telling her at least part of the story. "But she is worried about the fact that he's going through another of the times when he isn't sure the ministry is for him. He'll probably come through it all right. He has before, but his indecision upsets her."

"But he'd make a wonderful minister!"

"That's part of the trouble. So many people think that. He's afraid he's being pushed."

"And Chuck would hate to be pushed. He might even give it up. I can see why his mother would be crying."

The explanation satisfied her and I didn't think it necessary to go into the other things that were bothering Claire. "I've told you this much because I felt your love for the Mawsons made you de-

serve an answer to your question. But the worst thing you could do would be to repeat it or let them know that you know. Just button your lip up tight about it."

"Mother! As though I were a blabber!"

"Of course you're not or I'd have treated you like a child and refused to talk about it. I'm trusting you to be grown-up."

LATER THAT EVENING, I told Dan. It is good to be able to talk things over with him again. He was down in the basement sanding the bedside table he's making for Karen's birthday, but he turned off the motor to listen.

"I think it was perfectly all right to tell Karen that much. If we treat her like a child forever she'll never grow up. And I think it's good for teen-agers to know they aren't the only ones with problems. I also think you were right not to go over. You've seen enough of Claire lately for her to know you'll listen if she wants to talk. To go over and force her confidence would be doing the very thing that really burned me up when you first talked about her troubles. We can't play God. People need privacy and freedom as well as friendship and support."

"But that seems such an easy way out! I can just dismiss Claire from my thoughts and feel very noble about the way I'm allowing her to be free!"

"That's what lots of people do. But you couldn't do that. Neither could I, for that matter."

"I know you couldn't!" I kissed the top of his ear lightly and slid down from the bench where I had perched. "Whe I argue with you, I'm really arguin against myself."

Dan smiled and turned on the sande I waved and headed upstairs. Even hu bands need privacy at times and all tho power tools make a wonderful defense.

I SETTLED DOWN in the living roo with Dan's copy of *The Lutheran Her age*. When he brought home the thre volume series on Christian Social Respo sibility from the book corner at churc I thought it was going to be pretty hea reading. A paper back isn't always eas I've found. But the first volume abo our present-day situation was so interes ing, I decided to tackle the others. Th one is harder, but I am taking it slowl No point in having a brain, if I never gi it anything to grow on. And this do explain a lot of things I've been pret hazy about.

Take this part about people openi the Bible and expecting to get a dire message for the day. I've always thoug that was silly—a little like fortune tellin But now I see why their idea of the Bib makes them think the Holy Spirit w work that way. I still think the way I' been taught to use the Bible is better, b I don't feel quite as hoity-toity about

"Hey, Mom," called Pete from h desk upstairs, "will you come see if y can help me figure the answers to the geography questions?"

"Coming." I sighed a little and th smiled a little. Mothers need privac too, but "you can't hardly get it no more

A MISTAKE commonly made is to assume that because all people are singing the same words or repeating the same prayer they are worshiping. What has long been called "opening exercise" does not become worship by merely changing the name.—VIRGIL E. FOSTER in *How a Small Church Can Have Good Christian Education* (Harper)

A WEDDING THAT IS DIFFERENT

RECENTLY a New York newspaper ade a front-page picture story out of a dding. The names of the participants re not widely known. But the events eceding the wedding day were news.

It seems that the bride's trousseau had en stolen. Generous merchants and ends quickly made good the loss and e ceremony went on as planned.

Another wedding took place at about e same time. This one didn't make the ont pages of the newspapers. This wedng was different for another reason.

THE REASON is explained by a simple ece of paper. Neatly folded in half, it oks very much like the Sunday bulletin u find in your pew in church.

On the front page is a modern religious nbol. Two lamps, their long tongue-e flames gracefully flowing upward, nd side by side, slightly overlapping. rrounding the flames are two halos or erlocking rings. Behind and extending arms out over the entwined rings is cross. Above the top of the cross is eight-pointed star, and below the foot the cross, symmetrical flowing lines presenting water.

Most people who look at such symbols dom give them a second thought. Perps the people who attended this wedg felt that the words below, "what God h joined together, let no man put nder"—explained the symbol adeately. But symbols are designed to a story and this one does it admirably. To me the lamps represent the bride l groom. Each of us is a lamp. Remember the words of our Lord, "Let your t so shine . . ." The lamps tending to overleap one another show that physical union is involved, a symbolism further heightened by the interlocking circles above, emblematic of both the rings that are exchanged in the ceremony.

But holy matrimony is more than a physical union of a man and a woman; hence the cross, the emblem of man's redemption. The waters below the cross represent baptism, and the eight-pointed star above, the symbol of man's regeneration, attest to the new life of the two-who-have-become-one in Christ.

ON THE second page one reads:

The Wedding of
Edna J. Schneider Robert W. Puls
January 12, 1958
3:00 P.M.
Lutheran Church of the Epiphany
Hempstead, New York

PROCESSIONAL
"Trumpet Voluntaries"—Purcell
THE ORDER FOR MARRIAGE
(Congregation may be seated following the Processional)
MEDITATION
The Rev. Herbert N. Gibney

That's all, an announcement of the time and place of the ceremony with the names of the participants, and the order for the service.

ON THE OPPOSITE PAGE, reproduced from the *Common Service Book*, was the hymn, "O Perfect Love," and above it the rubric, "the congregation shall unite in singing O Perfect Love."

There is no use of the traditional wedding march. I thought of that the other evening watching a TV show depict a

wedding in Switzerland. The strains of "Here comes the bride" filled the room. "The technical advisor goofed on that one," I told myself. "They don't play Lohengrin at weddings in Europe." Some people will argue that this music has been "baptized" into Christian service, but I wonder if that is true. Isn't it more correct to say that almost every wedding today, whether among Christians, Jews, or modern American pagans, begins to the strains of Lohengrin?

The selection by Purcell is good, but there are several others equally suitable to a church wedding. I once saw a wedding procession made up of choirs, clergy, and the bridal party enter the church to the strains of a hymn sung by the entire congregation.

NOTICE TOO that there are no indications of the popular custom of a preservice solo. Perhaps Lohengrin and Mendelssohn will be harder to divorce from weddings than this custom, but I hope to see the day when Christian couples coming before the altar in holy matrimony will get rid of the sentimental music so much in vogue today. "I Love You Truly," "My Hero," and "Because" —not to mention more recent additions from the Hit Parade—are *schmalz* and have no place in the church.

Look at the words of that hymn, "O Perfect Love." There is no romantic sentiment here. The hymn is addressed to the One who is perfect love, the love that died on a cross. It is an invocation of the perfect life, filled with charity and faith. The words of the poem are a prayer that these two people may know that love, and live that life which has its source in the Saviour. What better way for those attending a wedding to express their hope for the bride and groom than in this prayer set to music?

I particularly like the inclusion in t service of a meditation by the pastor. need not be a sermon, and yet it is t message of God's Word to those who se his blessing in their union. Here for j a few moments in several well-chos sentences the pastor can bring meani ful significance, both to bride and groo and to the entire congregation, to sacred ceremony now taking place.

This, I am told by a witness, was j what was done in the Church of t Epiphany on Jan. 12, 1958, at 3:00 P A man and a woman were made one the sight of God. As they look back up that blessed day they will always kn that their wedding was different.

THE IDEA isn't copyrighted. I sugg that young men and women who thinking about marriage consider h they too can make their own weddi different in a truly Christian sense. P tors might do well to incorporate the id into the suggestions they make to pr pective brides and grooms. Organi and choir directors can help by providi for music which is truly Christian such an occasion.

Ingenuity and imagination may play part in planning. To hand each pers attending a wedding a small folder o lining the service is an admirable custo Perhaps some will wish to indicate the cation of the Order for Marriage in t Service Book.

Some may wish to include a brief sta ment on the meaning of Christian m riage, and some will add rubrics to dir the congregation in the proper procedu These are all matters which ought pr erly be left to the individuals concern who under the guidance of the pastor a the parish's doctor of music will help t bride and groom to enjoy a wedding th is different. —EDGAR S. BROWN, JR

ERSONAL ROBLEM LINIC

EARL S. RUDISILL

Question: My marriage and family e are wonderful. Dick is an unusually od partner. We have an adorable ughter, 17, who is quite co-operative. e are all church members. Everything just about ideal except one thing—t is my outside job.

For more than ten years I have worked r the welfare organization. When the siness manager passed away some time o, my boss was moved up to that posi-n and a new man was brought in to e his place. I asked to be transferred that I could work for my old boss th whom I got along very well.

While I was promised a transfer there s much delay before it actually hap-ned, and then it happened in a way t I had not anticipated. The new n's coming set off a great deal of con-tion among the office force, who re-ted my transfer. There is talk that eryone will be "fired."

Soon after the changes took place I de a small error in posting (about 0) which started a great rumpus. I s practically accused of being dishon-, after all the years during which I had ndled hundreds of thousands of dol-s. Later I received an apology.

My old boss seems to have changed—am not sure that I can rely on him. praises me, shouts at me, finds fault, d assures me that I have his support. hers tell me he is working against me. says I am to be included in a new pension plan, with credit for the years I have worked there, but thus far it is only words.

It seems that this new man, whom I now call the "heel," has turned everything upside down, and I feel that everyone is against me. Friends on the outside say the whole office force is against me. I am doing practically all my old work plus a great more, and it almost drives me wild, especially in such an atmosphere. In spite of my fine home life, I am worried sick. What am I to do about this situation?

Reply: You have gone through a great deal of worry and strain. Assuming that your report is factual, it appears that you may have to go through a great deal more.

Of course it is difficult to give up a well-paid position, plus "fringe benefits," but money cannot compensate for the damage which constant irritation and worry may do to your physical and mental health. In the light of what you have said, you will probably gain by leaving the job. If you wish to continue working, find another opportunity and added peace of mind. A period of time, given to home life alone, would probably be a fine thing for you.

In fairness to yourself and all others, before you quit the job, I believe you ought to search yourself for any factors in your manner, conversation, attitudes, actions, or habits which may have contributed to your present dilemma.

Some changes on your own part could make a difference in your relations with others. Try then to view the whole matter in an objective way, view it all in a Christian way, and make your decision.

a guide to bible study

You need a special dictionary to help understand the Bible when you read the King James Version. Words have changed in meaning

By LUTHER A. WEIGLE

"Communicate" and "communication"

THE KING JAMES VERSION of the Bible uses the verb "communicate" six times and the noun "communication" seven times. In each case the Revised Standard Version has chosen another word as a more accurate translation.

To say that Paul "communicated" to the heads of the church in Jerusalem the gospel which he was preaching among the Gentiles (Galatians 2:2), fails to describe the situation. The Greek says that he "laid it before them" with a view to coming to an agreement concerning the most far-reaching question of principle and policy that the church ever faced. In all other cases where it is used in the King James Version, the verb "communicate" has the sense of "share." It refers, not to words, but to fellowship.

"To do good and to communicate forget not" (Hebrews 13:16) means "Do not neglect to do good and to share what you have." Paul's injunction to the Galatians (6:6), "Let him that is taught in the word communicate unto him that teacheth in all good things," means "Let him who is taught the word share all good things with him who teaches."

When Paul wrote to the Philippians (4:14) "Ye have well done, that ye did communicate with my affliction," he did not refer to letters of sympathy, but to gifts of material aid, as the succeeding verses make clear. This verse is no translated, "It was kind of you to sha my trouble."

"Conversation" is behavior

THE WORD "conversation" in the Kin James Translation of the Bible alwa refers to conduct, behavior, or mann of life. It is never used in the sense th it has today, as a term for the give-an take of talk.

"The end of their conversation" (H brews 13:7) is now translated, "the ou come of their life" (Revised Standa Version). The "vain conversation r ceived by tradition from your father (1 Peter 1:18) is "the futile ways i herited from your fathers." Lot is sa by the King James Version (2 Peter 2:7 to have been "vexed with the filthy co versation" of Sodom and Gomorrah. means that he was "greatly distressed the licentiousness" of these cities.

The advice to the Christian wives unbelieving husbands expressed in t King James version of 1 Peter 3:1-2 confusing to the reader of today: "Lik wise, ye wives, be in subjection to yo own husbands; that, if any obey not t word, they also may without the wo be won by the conversation of the wiv while they behold your chaste convers tion coupled with fear."

That conveys the impression that the wives are to talk their husbands into t coming Christians, though it see strange that husbands are to behold t conversation rather than listen to it. T "conversation" of these wives is th behavior. The Revised Standard Versi translates the passage: "Likewise y wives, be submissive to your husban so that some, though they do not ob the word, may be won without a wo by the behavior of their wives, when th see your reverent and chaste behavio

BOOKS

RGUMENT FOR CHRISTIANITY

asic Christian Beliefs. By W. Burnet Easton, Westminster Press. 196 pages. $3.75.

It is refreshing to have a defender of the ristian faith deal with the knotty prob-ns which today's doubters actually raise. o often Christian apologists spend their rds on straw men of their own creation. ston discusses the major tenets of Chris-n faith against the backdrop of the ques-ns he heard from college students during een years in campus work as a Presby-ian pastor.

The author does his best job in the first f of the book. These four chapters are ncerned with the philosophical justifica-n of supernaturalism, the authority of the ble, God, and man. The intellectual re-ctability of biblical Christianity in its ad outline is admirably established and ended. For the college student sincerely king to resolve the conflict of faith and son, or for the thinking non-Christian ting to examine the Christian faith, here nuch help.

The last four chapters attempt a more icult task. While a good job is done, re are many problems. The biblical Chris-n answer is quite clear when confronting n-Christian beliefs. It is less clear when stions of Christology, atonement, pre-tination, the church, the sacraments, or kingdom of God are discussed. Here author's own interpretation becomes ated with biblical Christianity and, in e cases, the views of contemporary as l as historical churchmen are dismissed h little discussion. In other cases, the rnative views are stated and decision with the reader.

The most interesting emphasis in the book the pivotal place given "resurrection." evidence for the historical event of s' resurrection is stated and the accept-e of the fact and nature (nonphysical, in ordinary sense) of this event becomes key decision in Christian belief. The significance of Christ, the church, and the kingdom of God is presented as following logically from the event of the resurrection.

In the preface, the author says the book is intended for "beginners" and includes laymen and seminarians. This is to say too little and too much. The book seems well suited for college courses introducing the Christian faith where the excellent first half will be important and where some of the later statements of the author can be balanced with other reading and discussed in the group.

OTTO A. BREMER

Cambridge, Mass.

SOME BOOKS FOR LENT

Our Lord and Saviour: His Life and Teachings. By Philip Carrington. Seabury. 138 pages. $1.75.

Passion Perspectives. By G. Erik Hagg. Augustana Press. 96 pages. $1.75.

His Death and Ours. By David Belgum. Augsburg. 72 pages. $1 (paper).

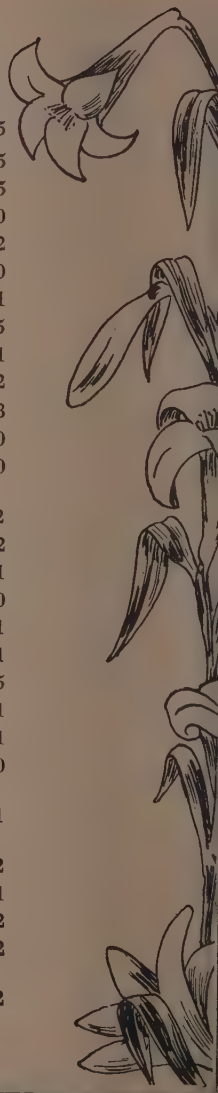
The Gamblers at Golgotha. By G. Hall Todd. Baker. 152 pages. $2.75.

Gold from Golgotha. By Russell Bradley Jones. Baker. 96 pages. $1.75.

Our Lord and Saviour, the Episcopal Lenten book for 1958, is written by the bishop of Quebec. Taking the gospel narratives in chronological order, it places the life of the Lord in historical perspective and illuminates it with comments from the epistles and other writings of the early church. Sharp and skillful writing concentrates a lot of material into small format. It's done simply, with reverence and appreciation.

Passion Perspectives are Lenten sermons by the pastor of Faith Church (Augustana) in Moline, Illinois. The structural device for the ten sermons is to present two sides in each—the two roads, to helpfulness or destruction; the two robes of Jesus, one of human material and the other of righteousness; the two rulers, Caiaphas and Christ; and so on. Illustrations are timely.

For Your Lenten-Easter Reading



I BELIEVE	Gerald Kennedy	$1.25
CHRIST BE WITH ME	Walter Russell Bowie	$1.75
THE DEATH OF CHRIST	John Knox	$2.75
CHRISTIAN MATURITY	E. Stanley Jones	$1.50
LETTING GOD HELP YOU	John A. Redhead	$2
THINK ABOUT THESE THINGS	Jane Merchant	$1.50
PRAYERS FOR LIVING	Hazel T. Wilson	Regular Edition, $1
		Deluxe Edition, $2.95
PRAYERS FOR A WOMAN'S DAY	Josephine Robertson	$1
THEY MET AT CALVARY	W. E. Sangster	$2
THE SECRET OF RADIANT LIFE	W. E. Sangster	$3
COME SEE A MAN	Grace Noll Crowell	$1.50
PRESCRIPTION FOR ANXIETY	Leslie D. Weatherhead	$2.50
A SIMPLE GUIDE TO PRAYER	John Underwood Stephens	$2
A LIFT FOR LIVING	Ralph W. Sockman	$2
BENEFITS OF HIS PASSION	C. H. Dodd	$1
LIFT UP YOUR HEARTS	Walter Russell Bowie	$1.50
HEAVEN AND HELL	John Sutherland Bonnell	$1
CONSIDER HIM	Olive Wyon	$1
IS GOD AT HOME?	J. B. Phillips	$1.75
WHEN GOD WAS MAN	J. B. Phillips	$1
LOVE SPEAKS FROM THE CROSS	Leslie Badham	$1
OVER HIS OWN SIGNATURE	Leslie D. Weatherhead	$2.50
THE RESURRECTION AND THE LIFE	Leslie D. Weatherhead	$1
A PLAIN MAN LOOKS AT THE CROSS	Leslie D. Weatherhead	$2
THE SEVEN WORDS	Clovis G. Chappell	$1
FACES ABOUT THE CROSS	Clovis G. Chappell	$2
THE INVINCIBLE CHRIST	Massey Mott Heltzel	$2
PERSONALITIES OF THE PASSION	Leslie D. Weatherhead	$2

Published by Abingdon Press

at your LUTHERAN BOOK STORE

His Death and Ours consists of seven brief editations on the end of earthly life, each sed on one of the Words from the Cross. e utterance of Jesus is brought home to e reader as a means of personal prepara- n for the inevitable end. Dr. Belgum is professor at Northwestern (ULC) Semi- ry, Minneapolis.

The Gamblers at Golgotha, 14 Lenten rmons by the pastor of Philadelphia's Arch reet Presbyterian Church, cover a variety events of the passion.

Gold from Golgotha consists of seven ser- ns on the Words from the Cross. They e replete with useful illustrations and etic quotations. The author is a professor Carson-Newman College, a Baptist in- tution in Tennessee. A. P. S.

HE REIGN OF TIBERIUS CAESAR

Tiberius, the Resentful Caesar. By Gregorio ranon. Duell, Sloan and Pearce. 230 pages. 75.

Who was this strange Emperor Tiberius o sat on the Roman throne when Jesus Nazareth was crucified? That question s long baffled historians. Tacitus and etonius, writing a century after the em- ror's death, painted him as a half-mad nster reveling in unbridled licentiousness. ltaire as well as other writers of the Age Reason, on the other hand came to view berius as an administrative genius.

A taut, fresh reappraisal of Tiberius has w been written by a Spanish psychiatrist o is also a classical scholar. Dr. Mara- n has patiently sifted tons of historical dence and evaluated his findings in the ht of psychiatric research. The resulting ok is fascinating from beginning to end. berius comes vividly to life in a three- nensional portrait sketched by an able ftsman.

Tiberius was a man of violent contrasts. he can deny his military prowess or that many respects he was a good ruler. But was a vindictive man, coldly calculating enge upon those who injured him.

Tiberius was repulsive looking. He was thin, spindly, his face covered with ulcers. Yet he was a man of robust health, dying at age 78. It is probable that he was a chronic alcoholic. In all other respects he was violently spartan.

The most intriguing feature of this book is Psychiatrist Maranon's careful analysis of a man of great potential being torn apart by resentment. Rarely has a book demonstrated such power in illuminating the conflict between greatness and weakness in a human being. Maranon has performed a valuable service to all who would know more about the historical climate into which Christianity was born.

FRANK W. KLOS, JR.

AND SO FORTH

Messages of the Third Assembly, Lutheran World Federation. Augsburg. 119 pages. $1.50.

Five addresses were given at the Minneapolis assembly of the Lutheran World Federation on the five subdivisions of the theme, "Christ Frees and Unites." They were by Dr. Chitose Kishi of Japan, Dr. Hans-Werner Gensichen and Bishop Krummacher of Germany, Bishop Bo Giertz of Sweden, and Dr. Edgar M. Carlson of the U.S. This paper-backed book contains these addresses, plus a sermon preached by Bishop Lajos Ordass and the keynote address by Bishop Hanns Lilje. Last come the 51 Theses formulated by the assembly as its word to the churches of the world.

Hurlbut's Story of the Bible. Illustrations in color by Ralph Pallen Coleman. Winston. 655 pages. $4.95.

No other English-language book of Bible stories for children has come anywhere near Hurlbut in popularity in the last 50 years. It's as good as ever, covering the Bible from Genesis to Revelation in vigorous narrative style. This new edition has 48 of Ralph Coleman's full-color pictures (some were painted for the Christian Growth Series) and 160 two-color sketches. This is an excellent book for 10- or 12-year-old youngsters to read for themselves, or for younger children to have read to them.

overseas

More talk on ordaining women

SWEDEN: Malmo. Jan. 17.—THIS WEEK the government office of church affairs sent a bill to the parliament suggesting that women shall be admitted to the ministry on equal conditions with men as of Jan. 1, 1959. If the parliament accepts the bill, a general church assembly will be convened to the fall to say yes or no.

After the stormy general assembly last fall which resulted in a conditioned no (*see* THE LUTHERAN, *Oct. 23*), church leaders asked for time to reconsider the problem. This time was not granted by the government. Now the question is in the hands of the parliament, which has earlier shown that it wants the proposed change of the law.

The bishops will meet next week to consider the situation. According to the decisions last fall they have sent letters to the Lutheran World Federation and the World Council of Churches asking for information on the measures taken by other churches as to the admission of women into the ministry. They have especially asked for an explanation of the theological motivations on which decisions have been founded. Answers from the LWF and the WCC are not yet here.

A PROFESSOR of philosophy of Uppsala University, Ingemar Hedenius, a well-known atheist, suggested this week that the theological faculties of the universities should be disbanded and merged with the faculties of liberal arts. Theological professors opposed with one exception. Dr. Harald Eklund, professor of the philosophy of religion at Lund and a delegate to the LWF assembly at Minneapolis last summer, found the idea good. He appreciated co-operation with humanistic colleagues more than with theological colleagues. Dr. Harald Reiserfeld, professor of the New Testament at Uppsala, said the idea is a relic of outmoded radicalism. In foreign countries such as Germany and the U.S.A., theological faculties are maintained in the universities, he told a newspaper.

The idea of Professor Hedenius was combined with the proposal of separation of church and state. Last week the cabinet minister of the church announced that he would before long appoint a committee which shall consider various aspects of a change of the relations between church and state in Sweden. This committee has been requested by the parliament. In his suggestion Professor Hedenius anticipated a separation and reflected on its consequences for the universities.

Many delegates from the LWF Assembly at Minneapolis are communicating their impressions of American church life. Many were bewildered especially by the youth parade on Aug. 24.

In the Christmas annual of the Lund diocese a youth delegate, Göran Forkman, writes that he was impressed by the willingness to witness for the faith. He testified in favor of the parade. But he is aware of a temptation to give a witness which may lack reality.

Mr. Forkman writes also of his admiration of the willingness of American laymen to give money and time to the church, but points to the danger of Christianity being merely outward behavior.

At a youth leaders' conference in Minnesota Mr. Forkman found real difficulties of mutual understanding between Lutherans of various countries and churches. The youth leaders were not able to go to holy communion together, and divisions were deeply felt. Yet they united in the Apostolic confession and recognized the names of Pontius Pilate and Jesus in the different languages. —STEN RODHE

Virginia General Assembly convenes for new session in State Capitol at Richmond
Members stand as Chaplain Frederick J. Eckert (upper left) prays for divine guidance

GINIA

ew Service Book Introduced; nod Brotherhood to Convene

By MARSHALL F. MAUNEY

OANOKE—Ten area meetings were held ing January across the synod to introduce new Lutheran Service Book and Hymnal astors and musicians of local congrega- s. The Rev. George M. Smith of Stras- g, chairman of the synodical worship mittee, made the presentations. Meet- s were well attended.

he synodical Brotherhood has scheduled one-day convention at Holy Trinity rch, Wytheville, on Feb. 14. Speakers be Jack H. Oetgen, Atlanta insurance cutive and active Georgia layman, Vir- a Synod President J. Luther Mauney, CA Brotherhood Executive Secretary ward L. Logan, and Pastor M. F. Mauney Lynchburg, as convention chaplain. Donald C. Kull of Knoxville will preside r all sessions.

C Pastor Is Assembly Chaplain

THE REV. FREDERICK J. ECKERT, pastor of st English Church, Richmond, opened the 1958 session of the General Assembly of the State of Virginia with prayer. He served as Assembly chaplain during the first week of January. The Virginia Assembly, oldest law-making body in the United States, grew out of the House of Burgesses of Williamsburg, Va. It convenes in Richmond.

Buildings Planned and Completed

ADVENT CHURCH, Arlington, burned the first mortgage on its church building site last month. The lot was purchased for $24,400 and is now appraised at twice that value. Debt-free, it is the first step toward a new church which the congregation hopes to build in the near future.

MT. TABOR CHURCH, Middlebrook, dedicated a parish house in December. Synod Superintendent R. Homer Anderson preached and performed the act of dedication. Pastor Otis Zirkle reports that the multi-purpose structure cost $40,000.

CARILLONIC BELLS were dedicated on Christmas Day at Grace Church, Rural Retreat, Va., the Rev. A. J. Shumate, pastor . . . The Rev. Joseph Shumate of Salisbury, N. C., has accepted the call of the Board of American Missions as mission developer in Cave Spring, Roanoke.

DISTRICT OF COLUMBIA

St. Paul's Dedicates Church, Installs Pastor Luffberry

By RUTH L. BLACKBURN

WASHINGTON—St. Paul's Church, according to its new pastor, Henry B. Luffberry, has "a large segment of Washington right here at our fingertips. From now on the church will not be just St. Paul's, but 'St. Paul's—Connecticut Ave.' "

It took "St. Paul's—Connecticut Ave." some 28 years to complete its building, but when the church was dedicated on Jan. 12, it was an imposing $900,000 structure that does full justice to the important location of the church and the distinguished history of the congregation.

St. Paul's English Lutheran Church was organized in the nation's capital Easter, 1843. Cornerstone-laying and dedication for the first church (at Eleventh and H Sts., N.W.) were important events marked by military parades and the presence of top-ranking cabinet members. President James K. Polk and Secretary of State James Buchanan attended the dedication.

Flags lead recessional at dedication servic

The English-speaking Lutheran grot helped other congregations get their sta in the Washington area. Luther Place M morial, Reformation, and St. Mark's all ceived material aid and encouragement fr St. Paul's Church.

Merger of St. Paul's with Epipha Church in 192 sparked the relocati to Connecticut A and Ellicott St. 1931 a $235,0 ground floor unit w dedicated and serv as home for the c gregation until the e tire Gothic structu could be completed.

The newly dedicat superstructure co tains nave and galle seating 800, chur office, sacristy a living quarters for t sexton. The grou

St. Paul's imposing n Gothic church buildi

Snyder turned key over to Pastor Luffberry

l, formerly used for services, will now
se the Sunday school. Stained-glass win-
s and a 49-bell carillon are among the
ial features of the church.

he dedication of the church preceded by
weeks the installation of the Rev. Henry
uffberry as pastor of the congregation.
succeeded Dr. Henry W. Snyder, St.
's pastor emeritus under whose direction
uilding program was implemented. Dr.
ler, St. Paul's pastor since 1929, had
acting pastor of the congregation dur-
1957.

r. Luffberry, who assumed the pastor-
f St. Paul's on Jan. 1, studied at Ger-
own (Philadelphia) Academy and the
ersity of Pennsylvania, worked for two
s for an advertising agency before en-
g Philadelphia Seminary and graduated
42. He served briefly a mission congre-
n in Pottstown, Pa., became assistant
r of Tabernacle Church, Philadelphia,
assumed its full pastorate in 1946.

w 40, Pastor Luffberry was chairman
e Pennsylvania Ministerium's commit-
n revision of constitution and by-laws
prepared the plan for sweeping
es in the Ministerium's structure.

Pastor Luffberry's installation was conducted by Dr. Snyder in the absence of Maryland Synod President J. Frank Fife who was ill. Dr. Oscar W. Carlson, pastor of Ascension Church, Baltimore, gave the charge to the pastor.

First emphasis at St. Paul's, Pastor Luffberry announced, will be evangelism. Calls on prospective members and an every-member visitation program are planned for this month.

OHIO

Herbert W. Veler Elected President of Ohio Synod

MANSFIELD—It was the largest registration ever recorded at an Ohio Synod convention, officials reported from Mansfield, where the synod met on Jan. 27 to elect a new president. Tellers counted 477 ballots. On the fourth ballot, the convention, meeting at First Church, elected Pastor Herbert W. Veler as president.

After the election, the convention recessed and will reconvene as scheduled on May 19 at Wittenberg College.

Pastor Veler will take office April 1. In effect, he has been heading the synod since December. As vice president of the synod's executive board, he had been supervising synodical affairs since President Fred C. Wiegman was killed in an automobile accident on Dec. 3.

Herbert Veler was born in Toledo, Ohio, in 1906. He graduated from Wittenberg College and Hamma Divinity School, was assistant and, later, acting pastor of First Church, Mansfield; pastor of First Church, Lorain; of St. John's Church, Stoney Ridge, and, since 1951, of St. John's Church, Zanesville. In 1951 he earned his S.T.M. degree from Chicago Seminary.

He was twice president of the Central Conference and twice of the Western Conference, was elected to the synod executive board in 1955 and is a Wittenberg College director. He is married, has three children.

GEORGIA-ALABAMA

ULC President Installs Synod President Wood

By PAUL J. RENZ

SAVANNAH, GA.—Dr. Raymond D. Wood was installed Jan. 27 as president of the Georgia-Alabama Synod. The service at Ascension Church, Savannah, was conducted by ULC President Franklin Clark Fry. Dr. Wood, a native of Columbia, S. C., had been pastor of Ascension Church for the past ten years.

He was elected to the synod presidency at a special synod convention last December to fill the unexpired term of Dr. Charles E. Fritz who died Nov. 6.

Elected by the synod executive committee to fill unexpired terms of the synod's new president in the positions in which he was serving at the time of his election were: the Rev. Joseph L. Griffin, Savannah, member of the executive committee; Dr. Charles J. Shealy, Rincon, archivist; the Rev. Harvey L. Huntley, Augusta, member Newberry College Board; M. L. Zimmerman, Mobile, director of the Charles A. Linn Memorial Fund for Home Missions, and the Rev. John Blix Lind, Atlanta, chairman of the committee on church worship and music.

Laymen Study Evangelism

LAY SCHOOLS of evangelism were held in several parts of the synod during the past month. Date for the Atlanta area was Jan. 11 at Redeemer Church. Attending were 50 congregational representatives.

Other meetings were at Savannah, Macon, and Birmingham. A school has been planned for Mobile, Ala. Chairman of the synod's social mission committee is Pastor Joseph L. Griffin. Dr. J. A. Keisler is regional director for evangelism.

Sandy Springs Mission Grows

CHURCH OF THE APOSTLES will be the name of the mission now under development at Sandy Springs, Ga., Pastor Jack Warner announces. A building fund has been sta and the charter membership list was op with 26 signatures.

The mission is five months old, but already subscribed to THE LUTHERAN every family on its rolls, has organize ULC Women's group and has voted to mark one-fourth of weekly offerings benevolences.

St. Matthew's in Atlanta, Ga., is making promising progress. The mis organized last year, has met all obliga to the church-at-large and the synod.

Baptism at Fort Benning Army Base
Chaplain Boggs performed the rite

Long Trip for Big Event

MRS. ANNA SCHUESTER made a long to attend the baptism of her grands Stephen Lewis Finch. She came all the from Mainz in West Germany to F Benning, Georgia, where her son-in-l John Finch, is stationed as a sergeant in Third Infantry Division. Service was formed by Chaplain James R. Boggs, merly of the Georgia-Alabama Synod, is due to leave for Germany himself in A when the Marne Division goes overseas.

Synod Brotherhood Meets

THE SYNOD Brotherhood met Feb. 7-8 at Saviour Church, Albany, Ga. Walter ser is president of the group. Theme "Evangelize, Educate, Energize." Nal representative was Aubrey Mauney Kings Mountain, N. C.

A COMMUNITY Sunday school is being orized in Andersonville, Pa., under the t sponsorship of St. John's (ULC) rch, and Mt. Spring Methodist Church. her church is strong enough to have ndependent Sunday school. Classes will t alternately at the two churches.

LUTHERAN PASTORS' ASSOCIATION of the Atlanta area sponsored leadership training classes in connection with the School of Religion at Lutheran Church of the Redeemer, Jan. 8-Feb. 12. The Rev. William H. Stender was dean.

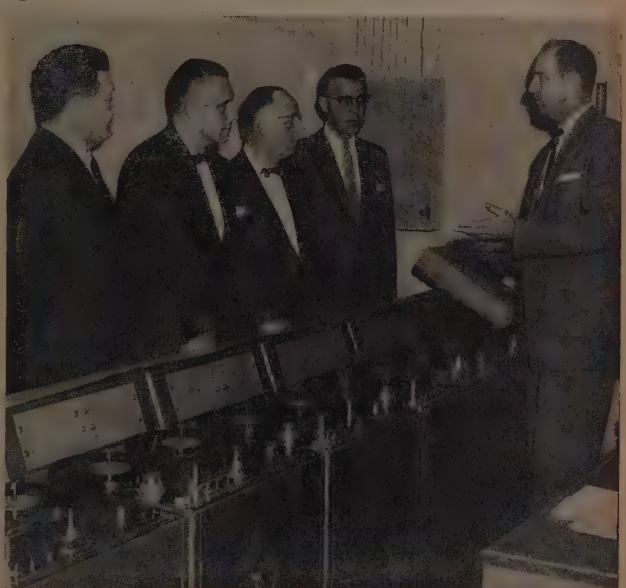
AN INSTITUTE on alcoholism was sponsored by the Social Hygiene and Mental Health Association in co-operation with the department of Christian social relations of the Episcopal Church of Alabama at Veterans Administration Hospital in Birmingham. Pastor Donald R. Poole of the United Lutheran Shades Valley Church, Birmingham, attended the session.

ttenberg College Officials Visit Radio-TV Center in Atlanta

GROUP of Witten- College officials ntly paid a visit to Protestant Radio TV Center in At- . The Center is ed and controlled ly by five Prot- t denominations ding the United eran Church. Af- dedication of a r sound stage year, it is fully oped to produce distribute reli- radio and tele- n programs heard seen throughout ica.

produced the ed Lutheran rch Hour with Edmund A. le as preacher hich the Witten- College choir ded the music. The Center is also pre- g TV material designed to feature h-related colleges. Newberry and Wit- rg are included in the series.

itors were Wittenberg's president, Dr. Clarence E. Stoughton, and Vice President Roland Matthies. Dr. Paul Renz and Dr. Erwin Baumer, of the board of trustees of the Center, accompanied them. The Center's president, Ernest J. Arnold, was their guide.



Work at Radio and TV Center is explained by Pastor Arnold (right)
Getting a lecture on sound recording are (from left to right) Dr. Baumer, Pastor Renz of Atlanta, Dr. Stoughton, and Dr. Matthies

Southern California's mountain ranges form backdrop for future campus of Lutheran college
In foreground, Richard Pederson who gave 130 acres of ranch land to the proposed schoo

California Lutheran College Receives Building Site

LOS ANGELES—Last fall, five Lutheran bodies including the United Lutheran Church set up a board of governors to make plans for establishment of a Lutheran college in southern California. Last month, a Californian donated a $400,000 ranch as future site and campus of the school.

Dr. Orville Dahl, president of the California Lutheran Educational Foundation, announced the gift of the 130-acre ranch located near Thousand Oaks in the Conejo Valley, Ventura County, 15 miles west of Los Angeles. Donor is Richard Pederson, member of Trinity (ELC) Church in Santa Barbara.

Mr. Pederson, who was born on the ranch, is the son of Norwegian immigrants who homesteaded the land in 1888. A bachelor until this year, he married last month at the age of 63. He and Mrs. Pederson will move to Santa Barbara, but he will continue to serve as consultant to the college, especially in matters concerning management of the citrus and walnut groves on the ranch.

Seven wells on the property assure adequate water supply for a student body of fifteen hundred.

Adjacent land, 76 acres also owned by the Pederson family, will be purchased to enlarge the campus to 206 acres. Funds for the purchase will be made available by the American Lutheran Church, Evangelical Lutheran Church, and United Evangelical Lutheran Church. Augustana and ULC will determine their contributions when the master plan of the campus has been prepared.

The future home of the four-year college is located on Moorpark Road, three miles north of U.S. Highway 101. Completion of the Ventura Freeway from Hollywood to Tarzana will connect the Los Angeles road network with U.S. 101 and assure easy access to the campus from all directions.

Offices of the foundation were to be moved to the campus site this month.

EW YORK

verpool Church Breaks Ground or First Unit in Building Project

By HOWARD A. KUHNLE

BINGHAMTON — Groundbreaking services r a new educational unit of St. Paul's urch, Liverpool, were held Jan. 12. The w building for the 105-year-old congre- tion is the first part of a project which ll eventually include a new church.

The $170,000 unit will include classrooms l facilities for 300 children, office space the pastor and church secretary, and er meeting rooms. Construction will be npleted by Nov. 1.

The Rev. Walter R. Kopp, pastor of St. ul's, led the congregation in procession m the church to the new site, close to the sent building.

MEETING of the Lutheran Home Associa- n, which maintains the Lutheran Home at Clinton, was held at Redeemer Church, Utica, Feb. 10. A preliminary report will be made on recommended changes in the constitution and by-laws. Final action will be taken at the meeting in 1959. The Rev. William C. Nolte is superintendent, Mrs. Nolte is matron, and Earl A. Pierson, member of Redeemer Church, is president of the Home Association.

g ones help in Liverpool groundbreaking
y Thomas, Susan Hurst, Pastor Kopp

Lay Leaders Are Trained

LAY SCHOOLS in evangelism as follow up to the Lutheran Evangelism Missions were held on Jan. 19 at Redeemer Church, Utica, and on Jan. 26 at First Church, Syracuse.

DR. CHRISENBERRY A. RITCHIE was preacher for the closing service of the Lutheran leadership training school, held at Holy Nativity Church, Endicott, whose pastor, the Rev. Paul J. Tritschler, was dean of the school.

Teachers were the Rev. Henry R. Brau, pastor of Prince of Peace Church, Binghamton, and the Rev. Albert L. Haversat, Jr., pastor of the Church of Our Saviour, Endwell.

The Rev. Melvin E. Yearke, pastor of St. Paul's Church, Johnson City, is teacher in the leadership school of the United Churches of Broome County, held in Johnson City.

Upstate Students Hear Heinecken

STUDENTS and leaders from eight colleges met on Dec. 7 and 8 for a Lutheran area conference at the Lutheran Church, Ithaca. Participating were students from the University of Rochester, Syracuse University, University of Buffalo, Albany and Oswego State Teachers' Colleges, Cazenovia Junior College, and Cornell University, whose Lutheran Student Association was host.

Dr. Martin J. Heinecken, professor at Philadelphia Seminary, spoke on "Christ Frees and Unites," theme of the 1957 Lutheran World Federation Assembly.

ST. PAUL'S CHURCH, Syracuse, held a farewell dinner for its pastor, the Rev. Frederick C. Ellermann in December. Pastor Ellermann served the church for 44 years, from ordination to retirement.

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"And, you know, Postum's really good, doubly so because I feel and sleep much better."

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NNSYLVANIA

vangelism Efforts Continue
n Churches of Conference

By WILLIAM C. ROEGER

NORRISTOWN—Evangelism is still an ac-e concern of conference churches a year er the area evangelism mission. Two ools of evangelism were held at Em-nuel Church, Souderton, and Emmanuel urch, Pottstown. Participating were Synod airman Harold Artz, Conference Chair-n Harold Doebler, Pastors Charles bst, William R. Seaman, William C. eger, Robert E. Horne, Elwood W. Reitz, l Charles Mertz. Conference lay chair-n is John W. Berglund.

ST. PETER'S CHURCH, North Wales, is ding its own evangelism mission with the v. Walter Guigley of Ringtown as mis-ner.

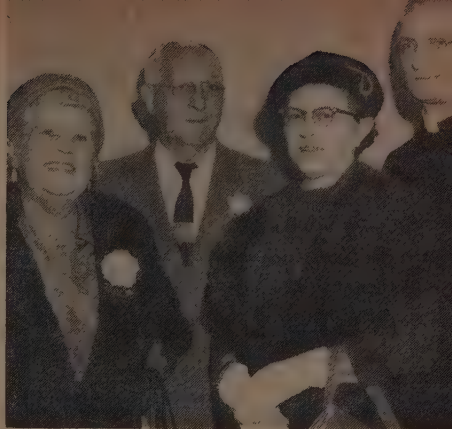
MOST CONGREGATIONS have discontinued day evening services, but St. Andrew's, kasie, has reversed the trend. In a con-gation of 452 communing members, at-dance at the first 16 vesper services aver-d 125.

edication at Fort Washington

CHURCH BUILDING continues at a rapid e. Most recent project completed was a istian education building at Trinity urch, Fort Washington. Synod President rles M. Cooper and Trinity's pastor, ward O. Baily, officiated. The building udes parish hall, classrooms, and pas-s office.

Nearby St. John's, Ambler, broke ground an addition which will provide extra srooms, cloakroom, conference room, a new entrance.

mmanuel Church, Pottstown, which re-ly completed an addition to its educa-al building facilities with many addi-al classrooms, is again lacking space. ndance on a recent Sunday was in ex-of 850. Also pressed for lack of space r construction of an additional wing is



Grace Church, Hatfield, thanked its pastor
Dr. Fluck (right) served parishes for 46 years

Farewell for Pastor Fluck

DR. WILLIAM A. FLUCK closed an active ministry of 46 years at the end of last year when he said good-bye to the congregation at Grace Church, Hatfield, he had served for the past 11 years. He had been pastor of St. Luke's Church, Reading, for 25 years before coming to Hatfield.

In picture above, Frederick Seiz, president of Grace's church council, and Mrs. Seiz are shown with Pastor and Mrs. Fluck at farewell reception. Dr. Fluck's successor in Hatfield is Pastor Alton F. Hoffman, formerly of the Topton-Dryville parish in the Reading Conference.

---

the Artman Home at Ambler. The board is thinking of further expansion.

ST. JOHN'S CHURCH, Hatboro, a rapidly growing mission congregation, currently holding three services on Sunday morning to accommodate the congregation, has opened its doors on Sunday afternoons to accommodate a United Church of Christ mission.

ST. PETER'S CHURCH, West Pikeland, and Centennial Church, Kimberton, were recipients of gifts of $150 through the United Lutheran Church and the Frank E. Clark trust. Centennial Church is establishing a scholarship fund for young people of the congregation preparing for full-time Christian service.

Harrisburg Ministerium Urges Enforcement of Sunday Closing

By VIGGO SWENSEN

HARRISBURG—Stores and business offices should stay closed on Sundays, the interdenominational Ministerium of Greater Harrisburg said in a resolution last month. The resolution protested against Sunday operation of unessential business and was forwarded to the mayor and the city council.

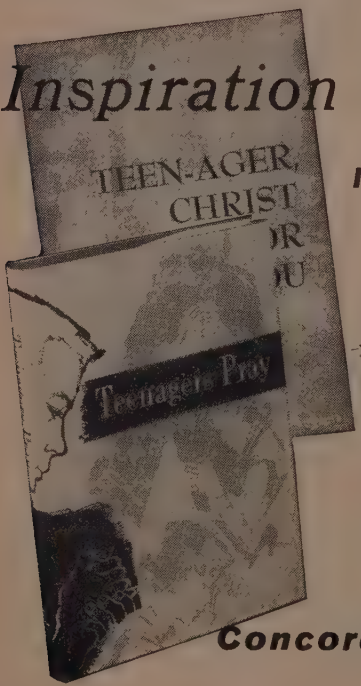
Action by the ministerial group came as a result of large-scale advertising of Sunday furniture sales by a Harrisburg dealer. The protest met with success. City and council authorities, checking for violations of the Municipal Code upholding the ban on commercial operations on Sunday, found that places previously open were closed on the Sunday following the action.

In Lemoyne, a town across the river from Harrisburg, a change of burgesses caus some confusion in Sunday observance. T owner of an ice-skating rink was arrest and fined as a result of operating the ri on Sunday. The Lemoyne Ministerium h opposed the Sunday operation. Burg Newton Landis, who ordered the arrest, s "the people of this borough voted three- one against Sunday movies, so I am posit they also oppose Sunday ice skating."

(Continued on page 44)

Offerings Exceed Goals

Apportionment receipts of the Central Pe sylvania Synod amounted to $1,614,500 1957, an excess of $160,000, according to S retary Ralph Robinson. Lutheran World Act total of $240,600 exceeded the quota by proximately $8,500. Total apportioned and apportioned benevolences stood at $2,244,4 on Jan. 6.



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ILC President Installs School of Missions Faculty

By JOHN E. COOPERRIDER

CHICAGO—The first faculty of the first Lutheran school of missions to be established on the th American continent was installed Jan. 23 at a service in St. Luke's Church in Park Ridge. Dr. Franklin Clark Fry spoke, and Dr. min G. Weng, president of Chicago Semi- ry with which the new school is affiliated, ducted the service.

nstalled were the Rev. James A. Scherer, n and professor of history and theory missions; Dr. Richard R. Syre, professor Biblical theology, and Dr. Paul P. spach, professor of missionary practice. More than 400 persons heard the presi- t of the United Lutheran Church point the tasks of the new school.

t will have "to purify the Gospel in the of each individual student," he said, "so o strip it of the accretions that have been led by the culture and thought of our n land."

t will have "to intensify the sense of mis- n in each student." Dr. Fry pointed out t "one of the main characteristics of dern America and of modern American ristianity is its complacency."

"Sworn enemies of the Christian faith are nt to destroy that faith," he said, "while often we go calmly about our task, serv- our Lord Jesus Christ with only two cent of our passions."

The task of the school, Dr. Fry said, will "to cultivate humility in those it sends o the foreign fields. One of the greatest ks of the missionary today is to sit one p below the national, whom he knows to not yet ready to do the job right."

Dr. Fry warned that "missionaries must ve an intellectual grasp of the religions h which they are to cope. Far too many ssionaries do not have such a grasp."

Dean Scherer comes to his new position h a background of teaching at the Yale-China Mission and missionary work in pan. He has an A.B. from Yale, a B.D. m Union Seminary, and studied at Chi- go Seminary.

Service was conducted by Seminary Chaplain H. Grady Davis, Dr. Fry, and Pres. Weng

Professor Syre served pastorates in Pennsylvania and was professor of Biblical theology at Central Seminary from 1943 to 1957. He has an A.B. from the University of Vienna, an S.T.B. from Biblical Seminary in New York, an S.T.M. from Gettysburg Seminary, and an honorary doctor's degree from Midland College. He also did graduate work at Princeton Seminary and at the University of Nebraska.

Professor Anspach served pastorates in Ohio, was assistant to the president of Wittenberg College, a missionary in China, and secretary for the Board of Foreign Missions. He has an A.B. from Wittenberg College, a B.D. from Hamma Divinity School, an S.T.M. from Princeton Seminary, and an honorary degree from Wittenberg College.

PA.: HARRISBURG . . .

(Continued from page 42)

However Landis' successor, Burgess Herbert Preble, believes the Blue Laws antiquated and unenforcible. "Until someone can show me that the Blue Law should be applied in this case, I do not know how I can press action against the ice-skating rink." The owner suggested that the rink may reopen on Sundays.

Youth Work Needs Strengthening

IRA SASSAMAN, synod director of Christian education, told the reactivated Lutheran Pastors' Association of Greater Harrisburg that youth work needs considerable bolstering if young people are to become an effective part of the congregation.

Discussion brought out the suggestion that the Luther League replace the rather unwieldy conference organization with smaller district units as a means of integrating youth into the congregations.

The meeting was held in Memorial Church, Harrisburg, Jan. 13. The Rev. Ral Birk, Trinity, Lemoyne, is the new preside of the association, and the Rev. Rob Lang, Harrisburg, is secretary-treasurer.

New Home for Aged Dedicate

WEST SHORE Lutheran Home for the Ag was dedicated Jan. 26. The capacity of will be reached as soon as admission pro dures are completed for the applicants.

New executive secretary is Pastor Harc Dietz. Matron is Miss Irene Ritchey, a L theran social worker. Dr. Paul Clouser, p tor of St. Peter's Church, Middletown, in charge of dedication arrangements.

Paul Rhoads, prominent attorney, is pre dent of the Lutheran Service Society oper ing the new home as well as the home Harrisburg.

THE MEN'S BIBLE CLASS of Zion Chur Harrisburg, honored William H. Earne teacher of the class for 30 years. The te monial dinner was attended by 150. Earnest is a former state senator.

THE YEAR OF JUBILEE

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Benevolence, LWA Receipts Well Above 1957 Synod Goa

By HAROLD L. HANN

FAIRMONT—The West Virginia Synod ceeded both its 1957 benevolence and LW quotas, Treasurer H. L. Shelhamer, Morg town, announced last month.

He reported that contributions to the g eral work of the church totaled $32,820 103.3 per cent of the apportionment, that LWA receipts were $7,212—110 cent of the quota.

Another extra was the $11,450 receiv during the year for the synodical Luther Student Center fund.

Theology Is for Laymen, Too

SPONSORED by the ULC board and s odical committee on Social Missions, a l men's school on evangelism and theolo will be held at the centrally located St 4-H Camp at Jackson's Mill, April 11-12.

Five members from each congregati are expected to hear ULC Associate rector of Evangelism E. Dale Click Hamma Divinity School Professor T. Kantonen, and to report to their respect churches on 1958 plans for congregatio evangelism.

Ravenswood Area Opens Up

PASTOR ROBERT H. ANSCHUETZ travels miles each week from his rural parish Leopold to hold Sunday evening services Lutherans moving into the growing ind trial community at Ravenswood along Ohio River. Pastor Anschuetz is also ma ing a thorough survey and house-to-hou canvass in the Ravenswood area.

FOR THE FIRST TIME in its 88 years history, St. Paul's congregation, Graft elected a woman to its church council. the recent annual congregational meeti Mrs. Lena Hinkston was chosen to the offi

DR. GEORGE W. SCHILLINGER, a form synod president and long a leader in

s, has left the synodical territory to be- e pastor of Zion Church, Tipp City, . The Rev. William A. Renn, formerly ed House, Md., has become Dr. Schill- 's successor at Trinity Church, Wheel-

Congregations Are Building

EDICATORY services were held recently oly Trinity, Elkins (the Rev. L. Stanley son, pastor), for a $30,000 addition to hurch.

e new parsonage at Morgantown—lo- near the new campus of West Virginia ersity—is expected to be ready for oc- hcy early this spring.

chitect's plans are completed for the church at St. Albans. Grace congrega- has been worshiping in a temporary e-chapel.

therans at New Martinsville are ne- ting for the purchase of a $21,250 e as parsonage for its mission developer, W. Gerberding. Attendance has ed the 73 mark.

linity Church, Charleston, the Rev. rt L. Meister, pastor, will soon begin National Lutheran Council's self-study ram.

CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

ER, E. ROY. From St. John's Church, arfield. Retirement.

CENTRAL STATES

LE, MARTIN G. From Atonement urch, Chicago. To First English urch, St. Joseph, Mo.

ER, PAUL. From Good Hope Church, kory, N. C. To St. Paul's Church, lls City, Neb.

ICKER, RICHARD. From Grace Church, oper, Neb. To Trinity Church, Kan- City, Kan.

ILLINOIS

GHTON, DONALD W. From Trinity urch, Battle Creek, Mich. To Ridge urch, Chicago.

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MARYLAND

MCGUIGAN, JOHN A. To Ascension Church, Baltimore, assistant pastor.

TEXAS-LOUISIANA

DOERING, PAUL O. From Crestview Church, Waco, Tex. To St. John's Church, Grand Prairie, Tex.

DOLTON, DELMER I. From St. James' Church, Houston. To Holy Cross Church, Yoakum, Tex.

VIRGINIA

PRICE, KENNETH. From Zion Church, Floyd, and St. Mark's Church, Willis. To Warrenton, mission developer.

SANDERS, JOHN A. From St. James' Church, Mt. Jackson parish. To Good Shepherd Church, Morristown, Tenn.

WARTBURG

HAMMER, EDWARD W. From Unity Church, Milwaukee, associate pastor. To Peace Church, Steeleville, Ill.

NAGELBACH, ANDREW. From Honterus Church, Gary, Ind. To Tabor Church, Chicago.

WESTERN CANADA

HARTIG, HERBERT. From St. Matthew's Church, Spruce Grove, and Good Shepherd Church, Stony Plain. To Prince of Peace Church, Edmonton, Alta.

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MISSIONARIES

DEPARTURES

MOEDE, ARNOLD. To Liberia. Luthe Mission, Monrovia, Liberia, West Afr Jan. 4.

PRICE, ANNA. To Liberia. Lutheran M sion, Monrovia, Liberia, West Afr Dec. 28.

MILLER, MARJORIE. To Japan. 30 Chome Hyakunin Machi, Shinjuku Tokyo, Japan. Dec. 21.

BLAIR, METTE. To India. Visrantipur Sanatorium, Rajahmundry, Andhra P desh, India. Dec. 18.

ARRIVALS

SULLIVAN, CLARA. From Malaya. c/o M H. R. Browne, Route 1, Roebuck, S. Dec. 21.

DECEASED

DR. JOHN C. BOWERS, 90, pa emeritus of Salem Church, Catonsville, M died Jan. 5.

Dr. Bowers was a native of Jeffer Md., and a graduate of Gettysburg Col and Seminary.

He served as pastor of St. Mark's Chu Washington, D. C., and Calvary Chu Baltimore, before assuming the Salem torate, which he served from 1910 until retirement in 1947.

He was secretary of the Maryland Sy from 1904-17.

Dr. Bowers is survived by a daug Mrs. Dwight Wahaus, and a son, Dr. J Z. Bowers.

Funeral services were conducted Ja by Maryland Synod President J. Frank D Dr. Henry Einspruch, and the Rev. Wi V. Newby.

MRS. SUZANNE CHROPUVKA, Krc, 56, died Dec. 25 at Milwaukee, Wi

Mrs. Chropuvka was the wife of the Paul Chropuvka, pastor of St. Jo Church, Kenosha, Wis. She was a n of Chicago.

In addition to her husband, she is surv by her parents, Samuel and Anna Krc,

ster, Mrs. Joseph Ondrejkovic, all of th Riverside, Ill.

uneral services were conducted at St. n's Church, Kenosha, on Dec. 28 by Synod President John Zornan; the Rev. rence Siersbeck, president of the local neran Ministerial Association, and Pas- John Kalny and Stephen Zima.

urial was at Green Ridge Cemetery, osha.

HE REV. MAHLON STECK MILLER, died Nov. 12 at Pittsburgh, Pa.

astor Miller was a native of Philipsburg, and a graduate of Gettysburg College Seminary.

e served pastorates in Berwick, Lyons, Connellsburg, and Lavansville, Pa., and supply pastor of St. Mark's Church, burgh, at the time of his death.

rviving are his wife, the former Vir- Williamson; two daughters, Mrs. Rich- Arnold and Mrs. Fred Link, both of more, Md., and three grandchildren.

neral services were conducted by the Harry L. Berkebile and Dr. Dan. B. in.

rial was at Sunset View Memorial , Pittsburgh.

R. CHARLES M. NICHOLAS, 83, pas- emeritus of English Church, Pottsville, Jan. 17.

native of Spry, Pa., he was a graduate ettysburg College and studied at Sus- anna University. He received a doctor livinity degree from Susquehanna in .

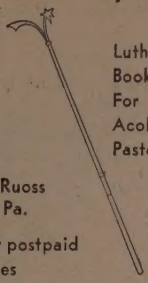
. Nicholas retired in 1946, having d English Church for 39 years. He had served as pastor of Friedens Church, ellyn, Pa.

e is survived by his wife; a son, the Rev. eonard Nicholas, Plains, Ga., and two hters.

neral services were conducted at Eng- Church, Jan. 21, by Pastor William M. artz and Dr. Lewis C. Manges, Har- rg.

terment was at Newport, Pa.

"The Acolyte"



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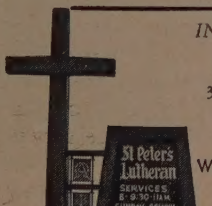

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IN CONCLUSION . . . . . .

ALMOST EVERYBODY in the United States considers himself a member of some religious body.

That's the conclusion of the U.S. Census Bureau. Last year it took a sample census in 330 areas, asking, "What is your religion?" It found that 96 per cent of all persons 14 years of age or older claimed some religion. Even if this affiliation was not formal, the individuals "associated themselves with a religious group and reported its name," the Census Bureau remarked.

Only three per cent of those questioned admitted that they had no religion. One per cent was not sure about the answer.

The difference between figures on church membership reported by religious bodies and the census statistic is somewhat startling. Most recent church reports show only about 60 per cent of the U.S. population holding church membership. Evidently an additional 36 per cent of the American people are friendly enough to the church to want to be associated with it, but have not been brought into the fold officially. Among our unchurched neighbors, then, nine out of ten are friendly toward religion and could be won to active participation. Our big task is in finding the right way to reach them.

THE CENSUS SAMPLING was a test of people's reaction to a question about their religion. Church groups and many others had urged inclusion of such a question in the 1960 census. For 100 years, the Census Bureau had compiled statistics about religious bodies. The last such enumeration was made in 1936. Congress had failed to provide funds for a scheduled religious census in 1946 and 1956.

Inclusion of a religious question in 1960 on a voluntary-answer ba wouldn't infringe anybody's rights a wouldn't cost the government very muc advocates claimed. The figures would useful to churches, industry and gove ment. The sample census last March w a test to see if people objected to answ ing the question. Very few did.

Civil liberties groups, Jews, Christi Scientists and some Baptists saw the p posed question as a monstrous infrin ment of separation of church and sta They pointed out that the law require complete answer to all census queries pain of imprisonment. Some got a hysterical, called it a prelude to establi ment of a "Secretary of Religion" in Cabinet and a "Department of Religio in the government. The outcry made Census Bureau back down. The questi will not be asked in 1960.

FOR THE PRESENT, we'll have to content with the figures projected fr the sampling. They're encouraging an bit baffling. Church statistics sh roughly 34.5 million Roman Catho and 60 million Protestants in the U The Census Bureau makes it 30.7 m lion Catholics and 79 million Protesta Of the latter, 23.5 million regard the selves as Baptists, 16.7 million as Met dist, 8.4 million as Lutheran, and million as Presbyterian.

All sixteen Lutheran bodies in the U report as their confirmed (over age membership a total of 4,930,456. cording to the Census Bureau, nearly million other people are calling the selves Lutherans. If the census is ri nothing more needs to be said about opportunity that's staring us in the fa

—ALBERT P. STAUDERMA

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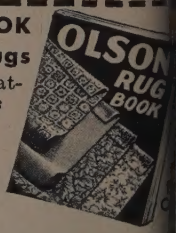

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